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SEP 18 1995

HOWARD HANSON
MARIN COUNTY CLERK
by J. Steele, Deputy

1 Gerald Armstrong
715 Sir Francis Drake Boulevard
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(415)456-8450
3 In Propria Persona

4
5 SUPERIOR COURT OF THE STATE OF CALIFORNIA
6 FOR THE COUNTY OF MARIN

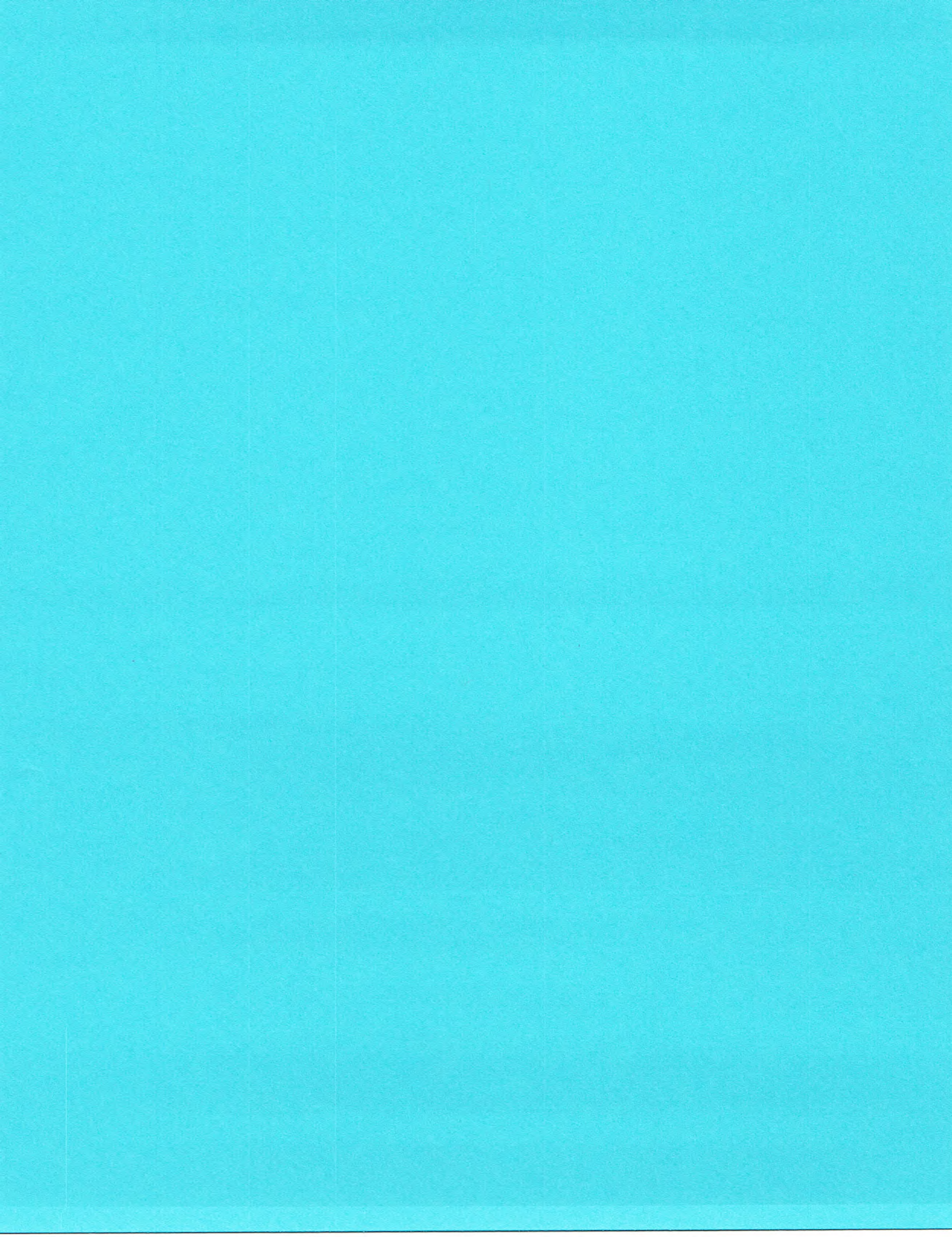
7	CHURCH OF SCIENTOLOGY INTERNATIONAL,)	No. 157 680
8	a California not-for-profit)	
8	religious corporation,)	
9	Plaintiff,)	EVIDENCE IN SUPPORT
10	vs.)	OF OPPOSITION TO
11	GERALD ARMSTRONG; MICHAEL WALTON;)	MOTIONS FOR SUMMARY
12	THE GERALD ARMSTRONG CORPORATION)	ADJUDICATION OF 20TH
13	a California for-profit)	CAUSE OF ACTION; AND
13	corporation; DOES 1 through 100,)	13TH, 16TH, 17TH &
14	inclusive,)	19TH CAUSES OF ACTION
14	Defendants.)	OF SECOND AMENDED
15)	COMPLAINT
16)	Date: 9/29/95
17)	Time: 9:00 a.m.
18)	Dept: One
19)	Trial Date: Not Set

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SEP 18 1995

HUB LAW OFFICES

VOLUME VI



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GERALD ARMSTRONG and THE
6 GERALD ARMSTRONG CORPORATION

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JAN 19 1995

HOWARD HANSON
MARIN COUNTY CLERK
J. STEELE Der

8 SUPERIOR COURT OF THE STATE OF CALIFORNIA
9 FOR THE COUNTY OF MARIN

10 CHURCH OF SCIENTOLOGY INTERNATIONAL,) No. 157 680
11 a California not-for-profit)
religious corporation,)
12)
Plaintiff,)
13 vs.)
14 GERALD ARMSTRONG; MICHAEL WALTON;)
15 THE GERALD ARMSTRONG CORPORATION)
a California for-profit)
16 corporation; DOES 1 through 100,)
inclusive,)
17)
Defendants.)
18)
19)
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ARMSTRONG'S SUPPLEMENTAL
DECLARATION IN OPPOSITION
TO SCIENTOLOGY'S MOTION
FOR SUMMARY ADJUDICATION
OF THE FOURTH, SIXTH AND
ELEVENTH CAUSES OF ACTION
OF SECOND AMENDED
COMPLAINT

Date: 1/27/95
Time: 9:00 a.m.
Dept: One
Trial Date: May 18, 1995

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DECLARATION OF GERALD ARMSTRONG

I, Gerald Armstrong, declare:

1. I am making this declaration as a supplement to my memorandum and supporting documents filed January 13, 1995 in opposition to Scientology's pending motion for summary adjudication.

2. It was clear to me at the time of the settlement, and has become even clearer with the passage of time and the proliferation of litigation of the issue ever since then that the "settlement agreement's" non-disclosure condition, an aspect of which is the liquidated damages penalty, is impossible and legally unenforceable. Many of the legal reasons, some of which I understood at the time, and some of which developed over the years since December, 1986, my attorney Ford Greene has dealt with in the opposition. I am filing this supplemental declaration because I believe what I have to say herein concerns and underlies all aspects of this litigation and should be said.

3. Beyond and encompassing all reasons, the non-disclosure condition is impossible and legally unenforceable because no agency other than God can enforce it, He has not done so, and nothing He says indicates that He will. It is inarguable that potentially what I have to say, as with everyone else, which Scientology seeks to silence in me and others, are God's words. For that reason, beyond and encompassing the legal defense of that reason, I cannot by Scientology be silenced. There is, I believe, and pursuant to God's Word, a better chance for my words to be His because I ask that they be.

1 4. Scientology preaches to those who obey its orders, among
2 which number I was counted for many years, that God does not
3 exist, and that what should be sought, studied, sold and bought
4 for salvation, or "survival," is its mental "technology,"
5 "auditing." Appended hereto as Exhibit A are two copies of
6 Scientology's "OT III materials," both of which I studied while
7 inside the organization. One is handwritten by L. Ron Hubbard and
8 the other is typed from the handwritten original. They are part
9 of a larger body of writings called the "Upper Level" materials,
10 which are part of the whole body of L. Ron Hubbard's "technical"
11 writings. In the OT III materials, which are a central part of
12 Scientology's "technology," Hubbard states that God is an
13 "implant," (Ex. A at Bates-stamped pages 700681 and 700694) which
14 he defines as "a painful and forceful means of overwhelming a
15 being with artificial purpose or false concepts in a malicious
16 attempt to control and suppress him." This definition is provided
17 in Scientology's "Technical Dictionary," the relevant pages from
18 which are appended hereto as Exhibit B. The concept that God is an
19 "implant" is consistent with everything else I studied and the way
20 of thinking and the way of life ordered and enforced by the
21 organization while I was inside. Anyone who professed a belief in
22 God was, inside Scientology, considered and dealt with as if he
23 or she was "psychotic."

24 5. Appended hereto as Exhibit C is a declaration executed
25 October 27, 1994 by Michael Rinder, director of plaintiff
26 Scientology organization herein, and filed in the case of
27 Scientology v. Steven Fishman & Uwe Geertz, US District Court for
28

1 the Central District of California No. 91-6426-HLH (Tx). Mr.
2 Rinder's declaration concerns "settlement" meetings he and fellow
3 Scientology director Michael Sutter had with former organization
4 executives Vaughn and Stacy Young. Mr. Rinder accuses me of being
5 psychotic because I converse with God. Ex. C, at 11:2-12. After
6 I received the declaration about a month ago I called Mr. Rinder,
7 and during our conversation he confirmed that what he meant was
8 that he considers that I am psychotic because I communicate with
9 God. Declarations by the Youngs providing their statement of
10 their meetings with Rinder and Sutter in response to the Rinder
11 declaration are appended hereto as Exhibits D and E. Stacy's
12 response to Rinder's charge that I am psychotic because I
13 communicate with God is at Ex. E, ¶ 33.

14 6. Theologically, Scientology, as it is now practiced, is
15 idolatry. Appended hereto as Exhibit F is a page from Webster's
16 Third New International Dictionary of the English Language
17 Unabridged which defines idolatry as: "the giving of absolute
18 religious devotion and ultimate trust to something that is not
19 God." Non-idolatry, that is to say, religion, says, believe in
20 God, seek God, trust God, look to God for understanding, serve
21 God, ask Him for wisdom, courage, and guidance, and do His Will.
22 Scientology says believe L. Ron Hubbard, study his technology,
23 serve the organization, and do its will. Within and under this
24 country's Constitution it is legally ridiculous that anyone free
25 to practice religion could not be adverse to, speak out
26 concerning, nor assist those adverse to, what is adverse to
27 religion - idolatry.

28

1 7. Historically, Scientology is the product of the
2 cleverness of a man in opposition to the Will of God. In that it
3 is nothing new under the sun; yet even man's cleverness will be
4 used by God for His Purposes. This has happened with
5 Scientology's clever lawyers' clever "settlement agreement." I
6 have done nothing but be willing to be guided by God as He
7 unweaves the web Scientology's lawyers and leaders have woven, and
8 in which they have, by seeking to ensnare others, ensnared
9 themselves. It is wisdom as ancient as the silliness that gave
10 rise to its need that he who uses fair game becomes fair game.
11 God uses me to free the Scientologists by being free and speaking
12 freely. In that I am a Prophet to Scientology (PtS), for God
13 never stops bringing His Word to everyone, even those who in their
14 cleverness deny His Existence, and surely those they've snared and
15 oppressed.

16 8. Scientology's creed, a copy of which is appended hereto
17 as Exhibit G, this edition published in 1992 in Scientology's book
18 What is Scientology?, states:

19 "We of the Church believe:

20 That all men of whatever race, color or creed were
21 created with equal rights;

22 That all men have inalienable rights to their own
23 religious practices and their performance;

24 That all men have inalienable rights to their own lives;

25 That all men have inalienable rights to their sanity;

26 That all men have inalienable rights to their own
27 defense;

28

1 That all men have inalienable rights to conceive,
2 choose, assist or support their own organizations,
3 churches and governments;

4 That all men have inalienable rights to think freely, to
5 talk freely, to write freely their own opinions and to
6 counter or utter or write upon the opinions of others;

7

8 And that no agency less than God has the power to
9 suspend or set aside these rights, overtly or covertly."

10 The individuals who control Scientology and its litigation seek by
11 the "settlement agreement," by the power of our courts, and by
12 extrajudicial means, to deny me, and others, each of the
13 "inalienable rights" listed above. I do not seek to deny anyone
14 any of those rights. Who then is the Scientologist? Can any
15 court of man's laws prevent me from so practicing this religion or
16 opposing those who suppress it?

17 9. Plaintiff Scientology organization herein includes this
18 creed as Article IV in its By-Laws, a copy of the relevant pages
19 from which are appended hereto as Exhibit H. These By-Laws were
20 authenticated by Scientology Secretary Lynn Farny at his
21 deposition on July 12, 1994. Scientology's preamble to its creed
22 in its By-Laws states:

23 "The Church subscribes, and its object is and
24 purposes are that all Mankind may subscribe to and
25 practice the following Creed:

26 Ex. H, pp. 6-8.

27 10. One of the most quoted and revered writings of
28

1 Scientology is Hubbard Communications Policy Letter of 7 February,
2 1965 "Keeping Scientology Working," a copy of which is appended
3 hereto as Exhibit I. At page 6 is the statement by L. Ron
4 Hubbard:

5 "The whole agonized future of this planet, every
6 Man, Woman and Child on it, and your own destiny for the
7 next endless trillions of years depend on what you do
8 here and now with and in Scientology.

9 This is a deadly serious activity. And if we miss
10 getting out of the trap now, we may never again have
11 another chance."

12 This is what every Scientologist is required to believe. Can it
13 be any different for me, and can this country's courts abet those
14 who would suppress Scientologists in preventing me from doing with
15 and in Scientology what is necessary to get them and their trapped
16 adherents out of "the trap?" Both by God's Will and by
17 Scientology's own writings and logic I will speak and act freely.

18 11. My decision to help Vicki and Richard Aznaran in 1991
19 (Scientology's fourth cause of action), and David Mayo in 1992
20 (Scientology's eleventh cause of action), flowed from the same
21 Source as my decision to help Ford Greene in his battle against
22 the suppression of Scientology, and the decision to speak out
23 against suppression if such speaking is God's Will. In a
24 declaration, a copy of which is appended hereto as Exhibit J,
25 which I wrote and executed July 19, 1991 to assist attorney Joseph
26 A. Yanny in a lawsuit by Scientology falsely charging him with
27 representing me in my own Scientology litigation, I stated what I
28

1 understood at that time to be our God-given nature to help.

2 "But more than a desire to protect myself or right the
3 organization's unjust acts towards me, however, I helped
4 Mr. Yanny for the simple reason that he asked. I will
5 do the same for anyone. The organization is aware of
6 this fact because it received my letter of June 21,
7 1991....It is not only the right of all men to respond
8 to requests for help, it is our essence. If I was
9 induced, therefore, to help Mr. Yanny, or anyone else,
10 it is our Creator Who induced me.

11

12 I know that I am sustained completely by the Great
13 Coordinator Who sends to me whomever He wants me to
14 help. I therefore cannot be induced by money or whatever
15 anyone can offer me." Ex. J, pp.7-9.

16 God is our help, and He created us in His image. Can we,
17 therefore, be other than help. Appended hereto as Exhibit K is a
18 copy of my letter of June 21, 1991 to Scientology attorney Eric
19 Lieberman referred to above.

20 12. I am aware that Judge Sohigian's injunction of May 28,
21 1992 prohibits me from helping a certain special class of people.
22 Scientology has repeatedly tried to have me jailed for contempt
23 for providing what it charged was such "help," so my understanding
24 of the class the Sohigian injunction prohibits me from help is
25 very clear. The order of Los Angeles Superior Court Judge Diane
26 Wayne dated July 28, 1994 discharging all of Scientology's
27 contempts against me is appended hereto as Exhibit L.

28

1 Scientology's actual purpose in having me jailed is shown in
2 another "Upper Level" "scripture," Hubbard Communications Office
3 Bulletin October 1, 1969 "Why Thetans Mock Up," a copy of which is
4 appended hereto as Exhibit M. Hubbard writes:

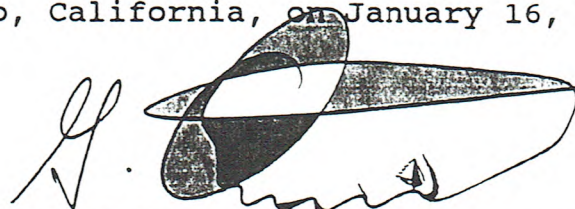
5 "Jail denies a thetan (Scientology term for
6 "being") all spaces except where he has been placed and
7 note that thetans are made very miserable in jail.
8 Jailing is a sure way to confirm criminals and also t
9 make them crazy as well." Ex. M at p. 2.

10 It is indicative of its nature that Scientology sought to have me
11 jailed not for perjury or some other crime, but for speaking the
12 truth and helping my fellows. Thankfully, since Judge Sohigian's
13 order I have not been called upon to help any of the special class
14 which his order prohibits me from helping. Nevertheless, the
15 Sohigian injunction is itself a violation of a higher order, God's
16 Injunction to love each other, and surely to help those oppressed.
17 Rev. Martin Luther King's words, quoted in today's San Francisco
18 Chronicle, are fitting for the instant Scientology battle:

19 "Oppressed people cannot remain oppressed forever." Ex N.
20 If we are jailed for helping the little ones, the oppressed, or
21 even if we are killed by the oppressors, God's Will be done.

22 I declare under the penalty of perjury under the laws of the
23 State of California that the foregoing is true and correct.

24 Executed at San Anselmo, California, on January 16, 1995.

25
26
27
28


GERALD ARMSTRONG

PROOF OF SERVICE

I am employed in the county of Marin, State of California. I am over the age of eighteen years and not a party to the above entitled action. My business address is 711 Sir Francis Drake Boulevard, San Anselmo, California 94960. I served the foregoing document(s) described as:

**ARMSTRONG'S SUPPLEMENTAL DECLARATION IN OPPOSITION TO
SCIENTOLOGY'S MOTION FOR SUMMARY ADJUDICATION OF THE
FOURTH, SIXTH AND ELEVENTH CAUSES OF ACTION OF SECOND
AMENDED COMPLAINT; ARMSTRONG'S EVIDENCE IN SUPPORT OF
SUPPLEMENTAL DECLARATION**

on the following persons on the date set forth below, by placing a true copy thereof enclosed in a sealed envelope with postage thereon fully prepaid to be placed in the United States Mail at San Anselmo, California:

Laurie J. Bartilson, Esquire
BOWLES & MOXON
6255 Sunset Boulevard, Suite 2000
Los Angeles, CA 90028

MAIL
DECLARATION BY FAX

Michael L. Walton, Esquire
P.O. Box 751
San Anselmo, CA 94979

MAIL

- [X] (By Mail) I caused such envelope with postage thereon fully prepaid to be placed in the United States Mail at San Anselmo, California.
- [] (Personal) I caused said papers to be personally served on the office of counsel.
- [X] (State) I declare under the penalty of perjury under the laws of the State of California that the above is true and correct.

DATED: January 19, 1995

1 Ford Greene
California State Bar No. 107601
2 HUB LAW OFFICES
711 Sir Francis Drake Boulevard
3 San Anselmo, California 94960-1949
Telephone: 415.258.0360
4 Telecopier: 415.456.5318

5 Attorney for Defendants
GERALD ARMSTRONG and THE
6 GERALD ARMSTRONG CORPORATION

FILED

JAN 19 1995

HON. J. STANSON
MARIN COUNTY CLERK
J. STANSON Der

8 SUPERIOR COURT OF THE STATE OF CALIFORNIA

9 FOR THE COUNTY OF MARIN

10 CHURCH OF SCIENTOLOGY INTERNATIONAL,)
11 a California not-for-profit)
religious corporation,)

12 Plaintiff,)

13 vs.)

14 GERALD ARMSTRONG; MICHAEL WALTON;)
15 THE GERALD ARMSTRONG CORPORATION)
a California for-profit)
16 corporation; DOES 1 through 100,)
inclusive,)

17 Defendants.)

No. 157 680

ARMSTRONG'S EVIDENCE IN
SUPPORT OF SUPPLEMENTAL
DECLARATION IN OPPOSITION
TO SCIENTOLOGY'S MOTION
FOR SUMMARY ADJUDICATION
OF THE FOURTH, SIXTH AND
ELEVENTH CAUSES OF ACTION
OF SECOND AMENDED
COMPLAINT

Date: 1/27/95
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Dept: One
Trial Date: May 18, 1995

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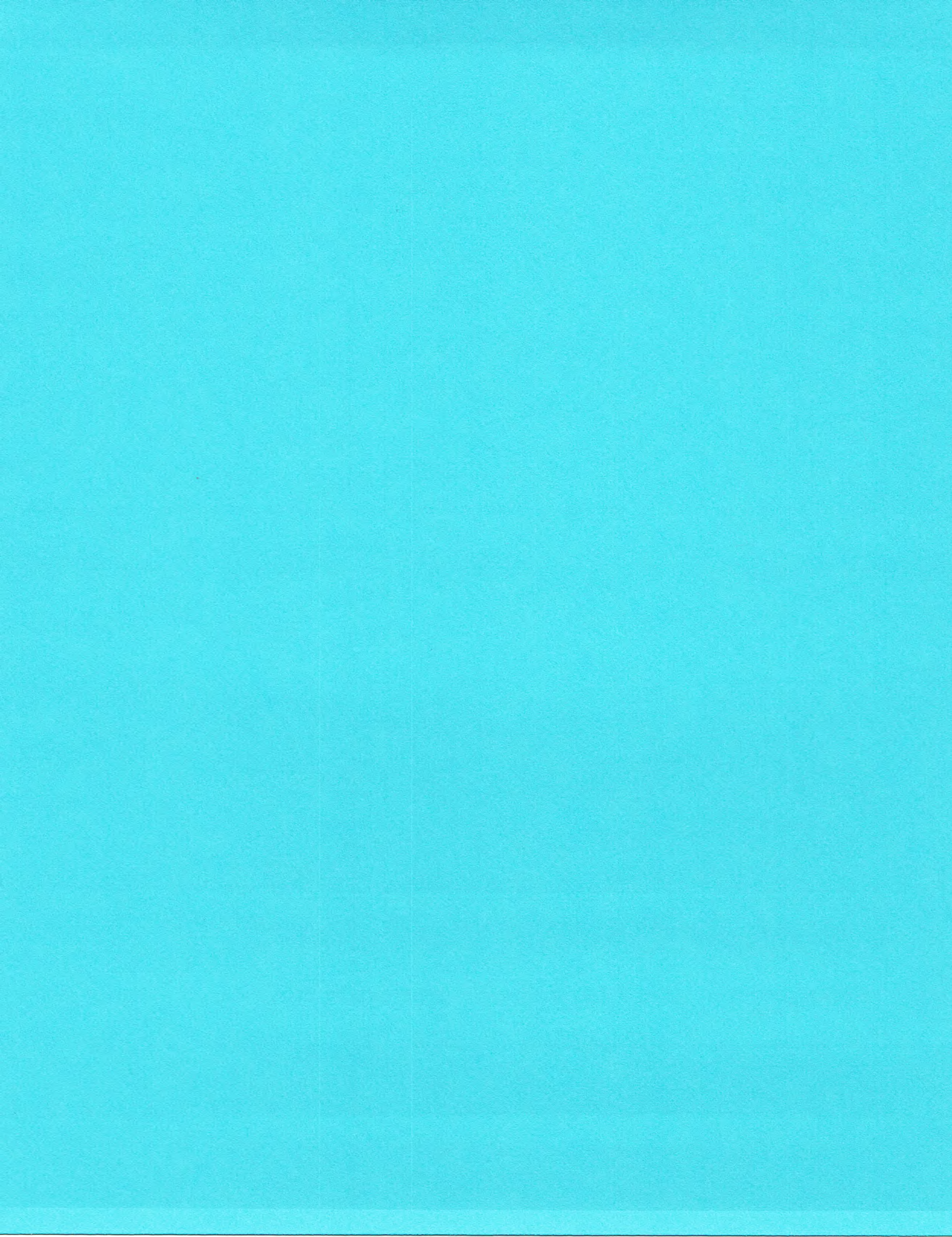
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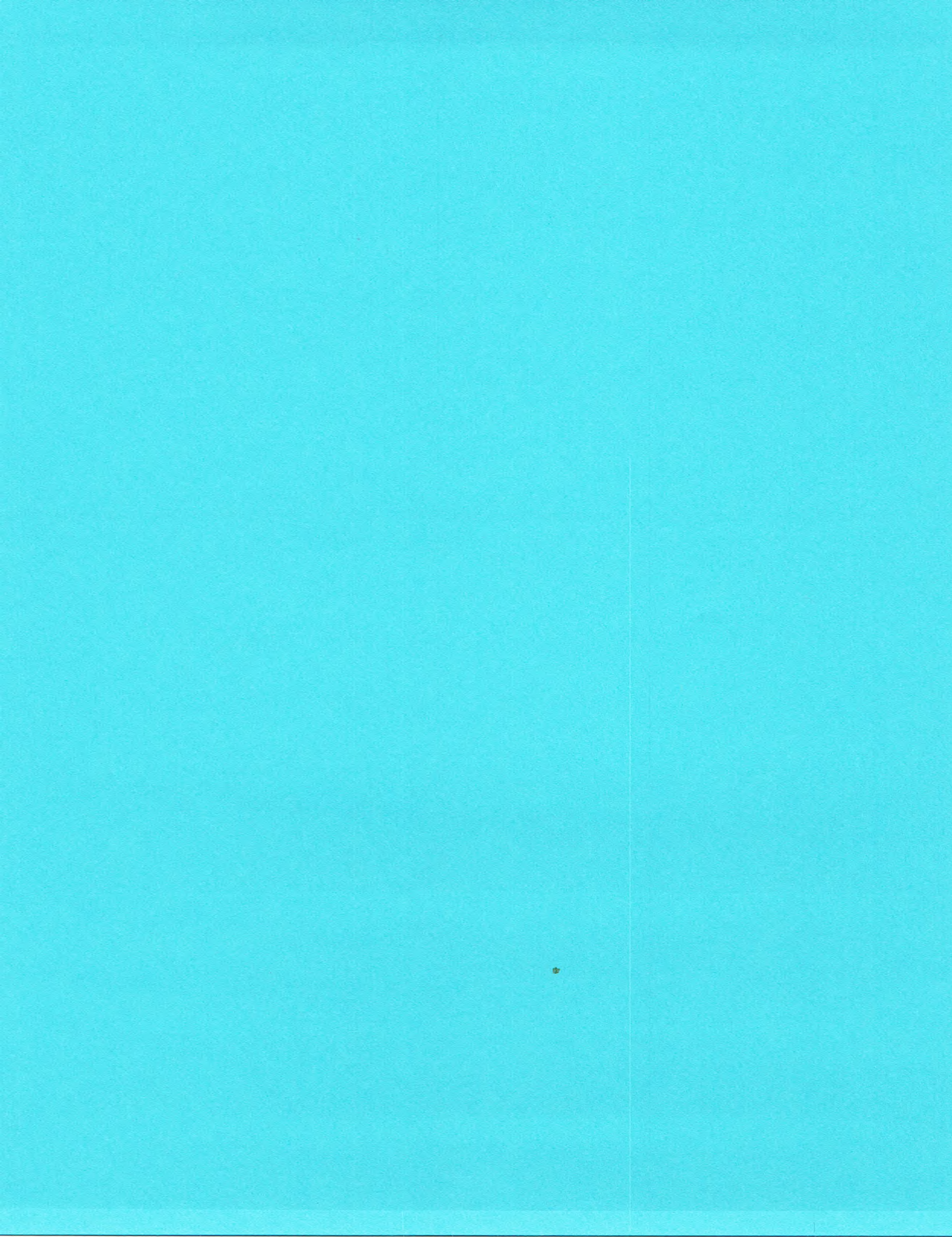
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- 1 Exhibit A "Operating Thetan Section III," by L. Ron Hubbard
2 (Handwritten and typed versions)
3
- 4 Exhibit B Excerpt, Dianetics and Scientology Technical
5 Dictionary, Bridge Publications, 1982
6
- 7 Exhibit C Declaration of Michael Rinder executed October 27,
8 1994, and filed in Scientology v. Steven Fishman
9 and Uwe Geertz, US District Court for the Central
10 District of California, No. 91-6426-HLH (Tx)
11
- 12 Exhibit D Declaration of Robert Vaughn Young, executed
13 December 14, 1994
14
- 15 Exhibit E Declaration of Stacy Brooks Young, executed
16 December 14, 1994
17
- 18 Exhibit F Excerpt, Webster's Third New International
19 Dictionary of the English Language Unabridged,
20 Merriam-Webster, Inc., 1981
21
- 22 Exhibit G "The Creed of the Church of Scientology" published
23 in What is Scientology, Bridge Publication, 1992
24
- 25 Exhibit H Excerpt, Revised Bylaws of Church of Scientology
26 International, amended April 10, 1994
27
28

- 1 Exhibit I Hubbard Communications Office Policy Letter of
2 February 7, 1965, by L. Ron Hubbard, Corrected and
3 Reissued October 12, 1985, "Keeping Scientology
4 Working," published in The Organization Executive
5 Course, an Encyclopedia of Scientology Policy,
6 Basic Staff Volume 0, Bridge Publications, Inc.,
7 1986
8
9 Exhibit J Declaration of Gerald Armstrong executed July 19,
10 1991
11
12 Exhibit K Letter from Gerald Armstrong to Eric Lieberman,
13 dated June 21, 1991
14
15 Exhibit L Ruling of Judge Diane Wayne filed July 28, 1994 in
16 Scientology v. Armstrong, Los Angeles Superior
17 Court No. BC 052395 (now Marin Superior Court No.
18 157680)
19
20 Exhibit M Hubbard Communications Office Bulletin of October
21 1, 1969, by L. Ron Hubbard, "Why Thetans Mock Up"
22
23 Exhibit N Excerpt, article "5 Who Share the Legacy of Rev.
24 King," San Francisco Chronicle, January 16, 1995
25
26
27
28



OT III MATERIALS REMOVED



DIANETICS AND SCIENTOLOGY
TECHNICAL DICTIONARY

by

L. Ron Hubbard

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ILL

ILL, being medically diagnosed as suffering from a known, well defined physical **illness** susceptible to medical care and relief. (HCO PL 6 Oct 58)

ILLUSION, 1. a surface manifestation which disappears when experience is consulted. (SH Spec 70, 6607C21) 2. a product of the actual. (SH Spec 70, 6607C21) 3. any idea, space, energy, object or time concept which one creates himself. (*Scn 8-8008* Gloss)

IMAGINARY CAUSE, **imagining** they do or **cause** things bad or good. (HCOB 1 Nov 68 II)

IMAGINARY VISIO, the scenery **imagination** constructs. (*SOS*, p. 72) See DUB-IN.

IMAGINATION, 1. the recombination of things one has sensed, thought or intellectually computed into existence, which do not necessarily have existence. This is the mind's method of envisioning desirable goals or forecasting futures. (*DMSMH*, p. 14) 2. the ability to create or forecast a future or to create, change or destroy a present or past. (*Scn 8-8008*, p. 7) 3. if you take the word **imagination** apart, you will discover that it means merely the postulating of images or the assembly of perceptions into creations as you desire them. (*SA*, p. 158)

IMMORTALITY, infinite survival, the absolute goal of survival. The individual seeks this on the first dynamic as an organism and as a theta entity and in the perpetuation of his name by his group. On the second dynamic he seeks it through children and so on through the eight dynamics. Life survives through the persistence of theta. A species survives through the persistence of the life in it. A culture survives through the persistence of the species using it. There is evidence that the theta of an individual may survive as a personal entity from life to life through many lives on earth. (*SOS* Gloss)

IMPACT, cause and effect simultaneously. (PAB 30)

IMPLANT, 1. a painful and forceful means of overwhelming a being with artificial purpose or false concepts in a malicious attempt to control and suppress him. (*Aud 71 ASHO*) 2. an

INCIDENT

electronic means of overwhelming the thetan with a significance. (HCOB 8 May 63) 3. an unwilling and unknowing receipt of a thought. An intentional installation of fixed ideas, contra-survival to the thetan. (SH Spec 83, 6612C06)

IMPLANT GOAL, an **implanted goal**—a **goal** the thetan himself has not decided upon—but which has been induced in him by overwhelming force or persuasion. (HCOB 13 Apr 64, *Scn VI Part One Glossary of Terms*)

IMPLANT GPM, an **implanted goal problem mass**. An electronic means of overwhelming the thetan with a significance using the mechanics of the actual pattern of living to entrap the thetan and force obedience to behavior patterns. (HCOB 13 Apr 64, *Scn VI Part One Glossary of Terms*)

IMPLOSION, something that could be likened to the collapse of a field of energy such as a sphere toward a common center point, making an inflow. It can happen with the same violence as an explosion; but does not necessarily do so. (*Scn 8-8008*, p. 49)

IMPORTANCE, is mass. In thinkingness when you say **importance** you mean mass. (SH Spec 39, 6108C15)

IN, things which should be there and are or should be done and are, are said to be "in"; i.e. "We got scheduling in." (HCOB 19 Jun 71 III)

INACCESSIBLE CASE, that person who is bound and determined to stay sick, who won't talk to you, will have nothing to do with being healed in any way, is an **inaccessible case**. (5011C22)

INADVERTENT WITHHOLD, 1. the pc thinks he is **withholding** because the auditor didn't hear or acknowledge. (HCOB 13 Sept 65) 2. he didn't intend to **withhold** it, just nobody would acknowledge it. He never intended to **withhold** it at all. An **inadvertent withhold** will cause very near the same phenomenon as an actual withhold. (SH Spec 60, 6506C11)

INCIDENT, an experience, simple or complex, related by the same subject, location, perception or people that takes place in a

1 litigation opponents of the Church had stated that they had
2 wished we had been in direct communication earlier and it may
3 have prevented years of litigation and disputes. We told the
4 Youngs that we sought to avoid that same situation from occurring
5 with them.

6 4. We were direct and forthright with explaining why we
7 wanted to meet with them. At the beginning of our discussion,
8 both of the Youngs stated that they did not enjoy manipulating
9 the facts to attack and embarrass their former religion, but that
10 economic hardship had compelled them to embark upon that course.
11 At the end, however, it was clear that "economic hardship" was
12 simply a euphemism for amoral greed. Their professed guilt about
13 the dishonest quality of their sworn statements could not
14 overpower their craving for money. Thus, we resolved nothing in
15 those talks.

16 5. Stacy told us that she believed that it would be in
17 everyone's best interest for the conflict between the Youngs and
18 the Church to end. It was apparent that the reason they were
19 talking to us was because they found it emotionally distressing
20 to be involved in an occupation that required them to figure out
21 how to manipulate and distort facts for use in litigation. Stacy
22 said she could not stand living a lie and wanted out, and that
23 Vaughn also "hated" being involved in the litigation. We
24 explained that we simply wanted to resolve matters, get the
25 record set straight, and the Church and the Youngs could get on
26 with their respective lives. They agreed that this was a
27 desirable objective.

28 6. Stacy recounted the story of what had happened to them

1 and how they had come to get involved with writing declarations
2 in the first place. She said that neither she nor Vaughn were
3 good with money and that after leaving the Church in 1989, they
4 had run up tens of thousands of dollars in debts. She said that
5 they first tried to live off various family members while Vaughn
6 attempted to establish himself as a writer. The family
7 eventually balked at that, and the Youngs were on their own. She
8 said they used up their savings and over-extended their credit
9 cards in an unsuccessful attempt to create a computerized,
10 desk-top publishing business. Stacy said that she and Vaughn
11 both wanted to work as writers and eventually took a series of
12 jobs in several small newspapers in the San Diego and Newport
13 Beach areas. These jobs did not pay well, and they were heavily
14 in debt when the last paper for which they worked went bankrupt.
15 Their financial situation worsened as Vaughn was unemployed and
16 refused to take on any employment other than as a writer. Stacy
17 earned the only income, working for an insurance sales firm which
18 she said she hated.

19 7. Stacy told us that their financial situation deteriorated
20 to the point that she had threatened Vaughn with divorce if he
21 did not get a job. Vaughn then got a job driving a taxi cab. He
22 was unable to continue this however, when, after running out of
23 gas, he attempted to push his vehicle, lost control of it, and
24 injured his leg. Additionally, Stacy said she had suffered a
25 tubal pregnancy, necessitating an operation. Between the medical
26 bills and the lack of a steady income source, Stacy explained
27 that they ended up more than \$50,000 in debt. It was in those
28 circumstances that the Youngs turned to trafficking in

1 anti-Scientology allegations as a means of making money.

2 8. Stacy said that in early 1993, at the depth of their
3 financial crisis, a British anti-Scientologist, Jon Atack,
4 introduced them to an active anti-religionist in the Los Angeles
5 area named Priscilla Coates. It was through Coates and her
6 attorney, Daniel Leipold, that the Youngs connected up with
7 Graham Berry, for whom they eventually became paid "consultants."

8 9. At one point in our conversations, Stacy broke into tears
9 and said that she and her husband only began consulting with and
10 selling declarations to Graham Berry because she and Vaughn were
11 so desperate for money. Stacy said she had been willing to say
12 under oath whatever Berry wanted her to say if it would result in
13 getting paid, as she could not face continuing to live under the
14 financial pressure she and Vaughn were suffering. Stacy said that
15 she had made a vow, like Scarlet O'Hara in Gone With The Wind,
16 that no matter what it took, she would never be poor again.
17 Vaughn explained that it was "a great way to utilize twenty years
18 that I was trying to avoid on my resume," and that he could work
19 one afternoon and make what would be a weekly salary in any other
20 job.

21 10. In the course of the discussions, both Mike Sutter and I
22 brought up how we could not understand how they could tell so
23 many lies in the declarations they had filed, especially those in
24 the Fishman case. Neither denied that this was what they had
25 done, but explained that in order to be able to survive, they
26 provided testimony requested by the attorneys, and that they had
27 to write what was wanted or they would not get paid. Stacy said
28 it was "obvious" they would not be paid to write things that

1 would be helpful to the Church.

2 11. We challenged them to explain how they could justify
3 lying as a way of life, and they told us that what they had
4 mostly done was twist facts and used "creative writing" and
5 innuendo to paint a picture that was negative to the Church.
6 They explained that they had tried to avoid explicitly lying
7 about facts so they could not be accused of perjury. Vaughn
8 especially seemed proud of this, and said that he was a writer by
9 profession, which is why he was so good at preparing declarations
10 and why he was paid so well. He claimed that unlike the Fishman
11 case declarations of Andre Tabayoyon, Steve Fishman and Garry
12 Scarff, where the lies and inconsistencies were obvious, his
13 declarations were worded in such a way as to make them much more
14 difficult to discredit. Nothing he said ever disavowed his
15 explanation of how he manipulated facts to create false
16 illusions.

17 12. Both of the Youngs readily agreed that they could easily
18 set the record straight by writing new declarations which would
19 "clarify" the statements they had made previously. Vaughn said
20 that he did not want to write anything that would be a "direct
21 contradiction" to what he had written earlier, but this was
22 simply a matter of "interpreting" things differently. He said he
23 intended to make his career as a writer and would need
24 "credibility" in order to obtain future jobs, so wanted to do
25 this "properly."

26 13. Stacy said that by writing such declarations they would
27 "burn their bridges" with the anti-Scientology camp. She went on
28 to say that this would not be difficult to do as they did not

1 want to be involved in anti-Scientology litigation matters any
2 longer and in fact, they were "between jobs" at the time, so it
3 was an opportune moment to bring this entire episode in their
4 lives to an end.

5 14. Stacy and Vaughn spoke extensively about matters they
6 had put in earlier declarations during the course of several days
7 of meetings. They explained their true views and talked candidly
8 about many matters. For example, in the Fishman case, Graham
9 Berry wanted them to execute declarations to support the
10 contention that Steven Fishman was an experienced Scientologist.
11 Both Youngs said that this presented a problem as the very data
12 which Berry had given them to orient them to the "facts" of the
13 case proved that Fishman was a fraud. Upon reading Fishman's
14 unpublished manuscript, The Lonesome Squirrel, they told us they
15 had the same reaction: That Fishman was psychotic and that his
16 so-called experiences in Scientology described in his manuscript
17 never occurred. Stacy specifically mentioned by way of example
18 that the manuscript discusses meetings and activities allegedly
19 done by a Church staff member, Lyman Spurlock. Stacy said that
20 she knew that such incidents could not have occurred; that Lyman
21 Spurlock would never have done the actions Fishman alleged and
22 that Fishman's description simply does not match Mr. Spurlock.
23 Further, she knew that the meetings described between Fishman and
24 Church officials simply could not conceivably have occurred. She
25 said the whole manuscript was ridiculous, a fabrication. Vaughn
26 said he could not even finish the manuscript, it was so bad.

27 15. Similarly, they both described watching a video of
28 Fishman describing the operation of a Hubbard Electrometer

1 (E-meter). The video was supposed to demonstrate Fishman's
2 competence and knowledge in Scientology. The Youngs said Fishman
3 explained that the meter's "sensitivity knob" was used to keep
4 the meter's needle on its dial, and that this was such a
5 ridiculous mistake that they burst out laughing and knew with
6 certainty that Fishman was not an experienced Scientology
7 auditor.

8 16. Stacy also pointed out that they both knew that
9 Fishman's claims of having completed the Saint Hill Special
10 Briefing Course -- an advanced course in Scientology counseling
11 -- was a lie, that it was physically impossible for anyone to
12 complete the course in the six weeks Fishman claimed. In fact,
13 after recounting these facts, both Vaughn and Stacy stated that
14 they knew that Fishman and his co-defendant, Uwe Geertz, were
15 both crazy and that their allegations about Scientology were
16 false.

17 17. Stacy said she had to come up with a way of supporting
18 Fishman's claims for Barry because she needed the money. She
19 said she knew that she could not state in a declaration that
20 Fishman was a long-term Scientologist as that would be, in her
21 words, "completely untrue." Instead, she said that she played
22 with words and concepts so that she could, without directly
23 lying, construct a picture that would create the impression that
24 Fishman knew what he was saying about Scientology. She said she
25 even knew that Fishman was ineligible for Church services due to
26 an extensive history of psychological treatment, and to solve
27 that she had created a way of explaining his "involvement" by
28 alleging that "the Church had negligently allowed Fishman to read

1 church scripture," and that this "resulted in Fishman's mental
2 state deteriorating." She said that she knew his mental state
3 was not good, and that he knew some Scientology words and terms
4 (though he usually misused them) and therefore this was a
5 "credible" scenario that suited the attorney.

6 18. Stacy said that her theory was used to support the
7 contention that Fishman had been "exposed" to upper level Church
8 scriptures, even though he had never attained that level in the
9 Church and the materials are kept strictly confidential in the
10 Church.

11 19. She went on to explain that her distortions had extended
12 to allegations about brainwashing, and that here she had quoted
13 completely out of context from the writings of L. Ron Hubbard.
14 She gave this as a classic example of how one can distort the
15 facts. She said that it was ironic that while she was in the
16 Church she had compiled a pack of materials written by L. Ron
17 Hubbard where he had alerted people to the existence and dangers
18 of mind control techniques through the use of pain, drugs and
19 hypnosis. She had created the pack to rebut falsehoods presented
20 by Bent Corydon in his case against the Church and that it showed
21 that Mr. Hubbard was in the forefront of the condemnation of
22 brainwashing techniques and had developed the first techniques to
23 counteract it. For the Fishman case, however, she explained that
24 she took this very same material and pulled selected quotes out
25 of context to give her declaration a 180-degree reverse "spin."
26 Her Fishman declaration then gave the false impression that
27 Scientology techniques were mind control when, in fact, they are
28 just the opposite.

1 20. One of the falsehoods I brought up with Vaughn Young was
2 his allegation that David Miscavige was involved in the death of
3 his mother-in-law, and that Vaughn had stated that it was a
4 murder. He said that "if you read my statements exactly ('Mr.
5 Miscavige's behavior was overlooked in the investigation of the
6 death of his mother-in-law... She died... from three shots to the
7 chest and to the temple from a .22 rifle.') you'll see I didn't
8 say David Miscavige murdered his mother-in-law." I told him that
9 this was the impression he created and he replied "Exactly." He
10 said that he could never have directly made the accusation as it
11 wasn't true but he crafted his declaration to create that
12 impression.

13 21. Young said he had done the same thing when he attempted
14 to create the impression that the Church was involved in the
15 death of Steven Fishman's wife, even though he knew this was
16 simply incredible. However, he explained that they needed
17 statements that would support the defense's position, so he
18 worked with the material he had.

19 22. This is what led to him supporting Fishman's contention
20 that he had been ordered to commit suicide or to "do an 'end of
21 cycle.'" Young explained that the three words did have a meaning
22 in Scientology, and even though he knew that Fishman falsely
23 claimed the term was Scientology slang for suicide or murder, and
24 that this in fact was further evidence that Fishman was not a
25 scientologist, he had enough to go on to fashion a statement for
26 a declaration that would be interpreted to support Fishman's
27 claims.

28 23. Vaughn also said that the Church could be poisoned by

1 throwing around numerous allegations about the Church ordering
2 people to commit suicide or murder. This was especially
3 difficult to respond to when the events were so old they could
4 not be objectively verified, and where no allegation of
5 wrongdoing had been made at the time, so it would be too time
6 consuming to attempt to correct them all.

7 24. Vaughn had further expanded on this theory when he
8 stated that one cannot simply leave Scientology -- i.e., cease
9 being a member of the Church -- because a Church policy states
10 that it is better that a person "be dead" than to not be a
11 dedicated Scientologist. Vaughn said he knew the quote was not
12 meant to be taken literally, but again, it was something that as
13 written he could not be charged with perjury for, yet he created
14 a completely wrong impression. Ironically, both of them
15 acknowledged that except for assistance from the Church to help
16 them retrieve their belongings after they abruptly left the
17 Church without notice, they had had no contact with any
18 Scientologists from shortly after they left the Church until they
19 began to file declarations against the Church, a period of more
20 than three years.

21 25. Stacy also talked about her assertions that the upper
22 level scriptures of the Church were in the public domain. She
23 was challenged on this and admitted that she knew that the Church
24 took great care to maintain the confidentiality of these
25 scriptures as a matter of religious faith and actively would seek
26 to prevent the improper distribution and exposure of these
27 materials. She said she was willing to withdraw her declaration
28 on this matter, as she knew how important this was to

1 Scientologists.

2 26. After Vaughn and Stacy had opened up and talked a great
3 deal about what they had been doing in their anti-Scientology
4 litigation, they also discussed some of the other witnesses who
5 had been hired by Graham Berry to attack the Church. Their
6 descriptions match my personal knowledge and made it obvious that
7 these are not credible witnesses. Stacy specifically mentioned
8 Gerry Armstrong and Larry Wollersheim, both of whom were also
9 paid witnesses for Berry. Stacy told me that Armstrong is
10 psychotic and lives in a delusory world in which he holds
11 conversations with God. She said that Wollersheim is as crazy as
12 Armstrong is.

13 27. They also talked about Andre Tabayoyon. Stacy was
14 especially upset about him, and described an incident in which
15 she and others were at the offices of Berry's law firm.
16 Tabayoyon was upset that he had not been paid and began yelling
17 in a wild and uncontrolled manner and threatening to kill people.
18 When Stacy told him to stop shouting and to act more
19 professionally, he began to make threatening remarks to her. His
20 yelling drew the attention of employees of the law firm who came
21 to see what was going on. When they arrived in the conference
22 room where Stacy and Tabayoyon were located, Tabayoyon abruptly
23 stormed out of the office. Stacy also told me that Tabayoyon
24 continually mistreated his wife, Mary, and that he regarded her
25 as a slave. Both Stacy and Vaughn found this conduct very
26 disturbing, and they said they would find excuses not to have to
27 socialize with the Tabayoyons because they were not good company
28 and had nothing worthwhile to say.

1 28. The Youngs said they would write declarations to set the
2 record straight on points described above along with others.
3 However, they said that as they would no longer have a source of
4 income they needed help in getting on their feet. They wanted to
5 get into the environmental or animal rights fields. They wanted
6 nothing to do with litigation any longer, and even said that once
7 they got established they might be able to help forward the
8 Church's environmental campaigns and programs. We said we would
9 try to help find them jobs and might be able to assist them with
10 a small loan or possibly even purchase of the rights to future
11 writings to help them while they embarked on a new career.

12 29. We suggested that while we made inquiries about possible
13 jobs for them, they should put together declarations which would
14 rectify the falsehoods and misimpressions they had created. They
15 agreed that this would be easy for them to do.

16 30. Mike Sutter and I returned to Los Angeles and contacted
17 Church staff and professionals who had connections in the
18 environmental and animal rights areas and lined up several
19 possible jobs for Vaughn and Stacy.

20 31. We returned to Seattle some days later to give Vaughn
21 and Stacy the good news about the jobs we had found. We thought
22 they wanted to resolve their differences with the Church and
23 settle down to an honest living and that this would come as
24 welcome news. It became clear almost immediately that they were
25 not interested.

26 32. They said they had not written draft declarations, and
27 in fact, had been thinking about it and had decided that they
28 wanted the Church to pay them \$540,000 -- enough money to live

1 without having to work for five years. They claimed that if they
2 were to set the record straight it would end their careers as
3 anti-Scientology consultants and that this was a lot of future
4 income to give up. They made no mention of the morality of their
5 position, and when challenged on it, merely responded that this
6 was just a matter of money, not of right and wrong nor truth or
7 fact. They would do and say whatever would make them money.

8 33. In an attempt to make their ridiculous demand sound
9 reasonable, they stated that even for \$540,000 they were not sure
10 that they would write the declarations to correct the record as
11 they had earlier agreed. They said that since we had left they
12 had been in communication with some people they refused to
13 identify, and had been given "legal advice" that if they were to
14 correct the declarations they had filed, the insurance company
15 could sue them for "breach of contract."

16 34. It should be made clear here that neither of the Youngs
17 has any claim against the Church and both have stated such when
18 asked this question directly in deposition. I brought this up to
19 the Youngs to make clear to them that they couldn't even have a
20 reason for thinking we owed them money. I told them that if they
21 wanted peace they had to voluntarily provide truthful
22 declarations to correct their lies and that we would not accede
23 to their extortionate demand. While admitting that we didn't owe
24 them anything for what they had done while in the Church, their
25 answer was simple. It was not a moral question. They earned a
26 good living distorting facts against Scientology, and for them to
27 stop, we should pay up. Vaughn Young summed up their position by
28 claiming that the more of an asshole one is, the more one is

1 worth in this game.

2 35. I told Vaughn that I could not believe he was demanding
3 that the Church pay him an enormous amount of money so he would
4 not have to work at all. He became very indignant at this and
5 threatened that he would "do more" and that we would wish that we
6 had "paid him now rather than have to deal with what he would do
7 to us in the future."

8 36. Thus the Youngs ultimately refused to put down on paper
9 what they had so willingly told us in person, because we would
10 not pay them for the truth like they had been paid to lie.

11 37. The Youngs never retracted their admissions that their
12 publicly filed declarations created false impressions and
13 contained lies. In fact, they even said they would now have
14 difficulty carrying on with their "profession" as witnesses due
15 to what they had told us.

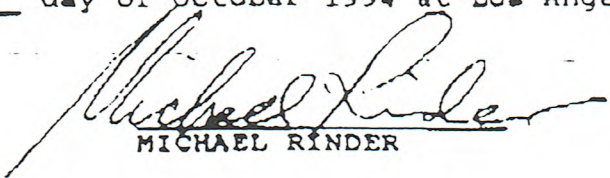
16 38. In summary, the facts are as follows: When we met with
17 them alone, the Youngs candidly admitted what we have been
18 telling the court all along, they have been lying and
19 intentionally distorting facts. They do it knowingly and will
20 readily admit to it outside the presence of an attorney or Court
21 Reporter. They feel comfortable in making these allegations
22 because they know that unfounded accusations against Scientology
23 are given much greater deference in the Courts than are false and
24 degrading accusations made about others. They saw this
25 themselves when they were in the Church, and now they exploit it
26 for cash.

27 39. No doubt they will now try to deny the facts laid out in
28 this declaration, but when they do so, their motivation should be

1 remembered. They still have their jobs as anti-Scientology
2 witnesses to protect.

3 I declare under penalty of perjury under the laws of the
4 United States of America that the foregoing is true and correct.

5 Executed this 27th day of October 1994 at Los Angeles,
6 California.


MICHAEL RINDER

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3 DECLARATION OF ROBERT VAUGHN YOUNG

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5 I, Robert Vaughn Young, declare as follows:

6 1. I am over 18 years of age. I am a resident of Seattle, Washington. The matters
7 set forth herein are of my own personal knowledge and I would be capable of
8 testifying if called to do so.

9 2. Because I have over 20 years as a staff member in Scientology, most of it as an
10 executive and as part of the elite "inner circle," I am most familiar with this
11 organization and its tactics. I fled with my wife in 1989. For the last year and a half, I
12 have served as an expert legal consultant on Scientology in several cases, including
13 the case of Church of Scientology International (CSI) v. Steve Fishman and Uwe
14 Geertz (91-6426-HLH [Tx] [C.D.Cal.]) where once again Scientology clogs the courts
15 with alarming and misleading facts and blatant false testimony in a last-ditch attempt
16 to discredit my testimony as well as that of my wife, Stacy Brooks Young.

17 3. Because my wife and I have 35 years in Scientology between us, we have
18 considerable knowledge how this organization operates. We presented not only our
19 experience but Scientology documents to show how Scientologists are permitted to
20 lie and cheat in the name of Scientology. It is their notorious "Fair Game Doctrine"
21 that I detailed earlier with their own writings that allows them to violate the law with
22 an end-justifies-the-means attitude that they are above the law, that the law must be
23 used to harass and destroy, rather than win suits. That is why they withdrew from this
24 case and now why they continue to fight: to harass defendant Geertz, his counsel and
25 his experts consultants. It is why they fanatically harass others who oppose them.

26 4. In the named declaration, Rinder tries to say that they met with my wife and
27 me to "set the record straight." Let me clarify this. For over one month, Mike Sutter
28 of the Religious Technology Center (RTC) called me, almost daily, pleading with me

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2 to meet with them, saying it would be "well worth [my] while" to do so. I declined
3 but he persisted, week after week. He and Mike Rinder (of Plaintiff CSI) even
4 appeared on my front lawn, tapping on my windows, trying to meet with me, insisting
5 that it would be worth my time, clearly implying that they wanted to pay me money.
6 I continued to decline to meet with them or even discuss the matter. They called my
7 wife, badgering her with the same story. So the idea that they met with us to give us
8 the opportunity to "set the record straight" is a complete fabrication. They wanted to
9 meet with us to pay us money to change our testimony.

10 5. At my wife's request, we met with them in Seattle. They told us that they
11 wanted to get declarations sealed or removed but they had no other avenue left but
12 us. I told them they should talk to Geertz's attorney Graham Berry. They called him
13 names and said there was no value in doing that. I told them they should talk to
14 defendant Geertz. They did the same towards him, calling him "crazy." They said if
15 we helped them to seal the records or get them removed, they would "help" us.
16 When we began to balk, they gave veiled threats of the power of the organization,
17 how it could be used to destroy us unless we accepted their offer and made a new
18 declaration. They would not say what the new declaration would say or what
19 "agreement" I would have to sign. This went on for days so I played along with them
20 to see what it might be.

21 6. I wanted to see what "agreement" they would insist on and what they wanted
22 me to say to "set the record straight" because Vicki and Rick Aznaran had earlier
23 met with Sutter and Rinder and had "recanted" their declarations and were now
24 making ridiculous statements on behalf of Scientology. I had heard that the Aznarans
25 had been paid a large amount of money to retract their testimony and to "help"
26 Scientology instead. Thus I wanted to see what the Sutter and Rinder approach was
27 and how they might buy off a witness or potential witness.
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2 7. During days of talking with them, it was difficult at times to even stay in the
3 same room with them and a couple of times the meetings were very short. I simply
4 had to call them off because I couldn't stomach their sense of reality. But I kept
5 coming back because I wanted to see their offer for they had made it plain that they
6 would not show us anything unless they were convinced that we were "sincere" and
7 if I walked out, they wouldn't let me see their cards. They finally asked us to draft
8 what we might say to "set the record straight." Since we had no intention of making
9 such a statement, we took a couple of days "working on it" and came back saying we
10 were "having trouble" with the idea and could they offer us any direction or ideas?
11 They finally showed us "notes" of what they wanted us to sign for \$200,000.

12 8. Until this time, the meetings had been held at our home, except for the very
13 first day. But I had asked that this meeting (when they showed us their ideas and the
14 agreement) be at their room at the Doubletree Inn for I wanted a place to walk out
15 of, for I knew what was about to happen. And I knew that if they were in my home,
16 they would have refused to leave and would have continued to press the issue. They
17 showed us what they wanted us to declare for money. Basically they said that we had
18 lied, that we were sorry for what we had done, that Graham Berry had put us up to all
19 of it, that we had done it only for money, etc. In short, exactly what Rinder has now
20 tried to claim. There was one set for me and one for Stacy. We read each other's. It
21 was everything I could do to hold my temper at their sheer criminal arrogance. We
22 had told them time and again that everything we had said was true, that Berry had
23 not written anything for us, etc., and now it was as if nothing had been said. I saw that
24 they really thought they could simply buy our testimony.

25 9. I knew that if I blew it then, they would not show me the "agreement" so I said
26 I wanted to talk to Stacy privately. We went out and agreed to hedge more so we
27 could see their "agreement." We went back in and when asked what we thought,
28 Stacy said how their points "need some editing" but they were "in the ballpark."

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2 Wanting a copy of it (so I could file it in court) I asked if we could make a copy of this
3 so we could write our declarations. They declined.

4 10. I then asked to see the "agreement." They showed it to us. Unlike the earlier
5 document, this was a full legal paper that we could have signed right then. It said that
6 we would no longer work on any Scientology matters, that we would never talk
7 about the subject publicly, that we would never write about it, that we could not
8 meet with other former Scientologists, etc. In other words, we were being asked to
9 give up all of our basic Constitutional Rights. It also said we would "help" them to get
10 the rest of the material in the Fishman-Geertz case removed from the records.

11 When I saw that, I knew that was how they had hooked the Aznarans. It explained
12 why the Aznarans continue to file declarations: they are "helping" according to their
13 Faustian contract, i.e., saying whatever Scientology wants them to say.

14 11. When Stacy and I had read what amounted to a gag order, we went out and
15 talked and that was when we agreed that it was time to end the meeting. We went
16 back in and did. Sutter and Rinder both tried to convince us to stay and talk about it
17 some more but we refused and went home. They were supposed to fly out that day.

18 12. They called us a few hours later, trying to meet with us again. We refused.
19 They apparently flew back to Los Angeles. And for the next week, they continued to
20 call us, asking us to meet with them again, promising that they would make it "even
21 better" for us, which I assumed meant more than the \$200,000. We refused to meet
22 with them or discuss it.

23 13. There are several points I want to make about these meetings. First, it was
24 Scientology that sought the meetings and Scientology that made the offer that we
25 change our testimony. It was Scientology representatives that threatened that they
26 would "do anything" needed to destroy our credibility and to take us out of the case.

27 14. During the meetings, at one point Rinder finally confessed to me that my wife
28 and I are under continuing surveillance. We were sitting out on the sea wall and I was

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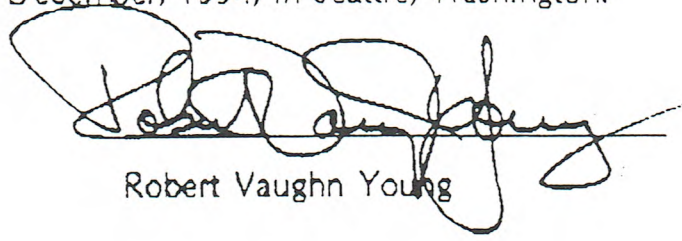
remarking on the private investigators following me and Rinder tried to deny it. Come on, Rinder, I said. You're not talking to a newcomer! I was in there for 20 years! I know how it works! Finally, he went, "Okay, okay. So there are PI's [private investigators] all over you."

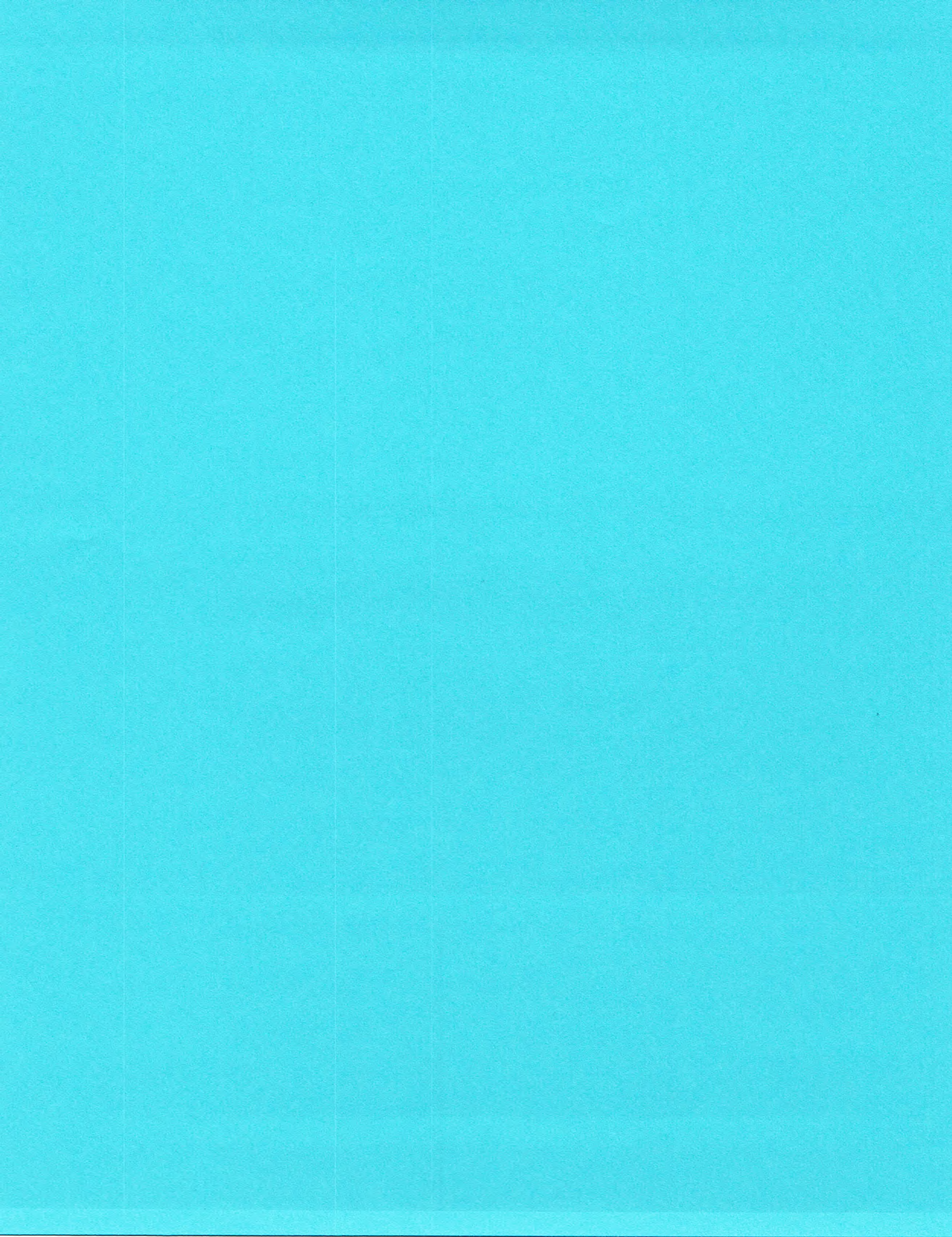
15. I have read my wife's declaration of this date. Her account of the meetings are accurate, drawn with her own perspective and her emotions. Like her, I stand by all of my earlier declarations, especially those that detail how Scientology is supposed to abuse the legal system to achieve its ends. That is what they are doing here.

16. Part of Rinder's problem is that he bought our tactic on the final day when we wanted to see their proposed declaration and the gag order. His other problem is that he has to follow orders to do everything he can to destroy our reputation and thus he must twist the facts and even lie. Then again, I don't know how much he even believes anymore. My conversations with him shows that he is fully in the grip of the cult, as is his family and thus he no longer has the ability or the courage to do anything else. This is sad. That he would take the last shreds of our friendship and use it in this way is sad. But it is also in keeping with what he bluntly told us in our home: "There is nothing I wouldn't do to protect Scientology. Nothing."

I declare under penalty of perjury and the laws of the United States and the State of Washington that the foregoing is true and correct.

Executed this 14th day of December, 1994, in Seattle, Washington.


Robert Vaughn Young



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DECLARATION OF STACY BROOKS YOUNG

I, Stacy Brooks Young, declare as follows:

1. I am over 18 years of age and a resident of Seattle, Washington.

2. I was a Scientologist for nearly 15 years, from January 1975 until I escaped with my husband, Robert Vaughn Young, in July 1989. From October 1975 until I left I was a member of the elite inner circle of Scientology, an unincorporated organization known as the Sea Organization ("Sea Org") which rules the Scientology empire. Unbeknownst to the outside world, even to lower level Scientologists, the head of the Sea Org and of Scientology, David Miscavige, subjects Sea Org members to extremely abusive and degrading treatment, sometimes carried out directly by him but often carried out by his key aides.

3. Such abuses include sleep deprivation, an enforced diet of nothing but rice and beans for weeks or even months at a time, incarceration in Scientology prison camps known as the Rehabilitation Project Force ("RPF") for months and sometimes years, sexual harassment and discrimination, requiring women to undergo abortions with the threat of losing their jobs if they refuse, enforced separation of parents and children, enforced separation of husbands and wives, and denial of proper medical care for people driven into psychotic episodes as a result of such abuse as described above.

4. A year and a half ago, in July 1993, my husband and I were asked by several attorneys to document the abuses we experienced and witnessed while in the inner circle of Scientology. These attorneys were defending people who were being sued by Scientology. Until that time we had kept totally quiet about our experiences because we were aware of how Scientology intimidates and harasses anyone who speaks out publicly about the abuses in this organization. We knew that if we began

1 to talk about what we knew our lives would no longer be our own, that Scientology
2 would apply their "Fair Game" doctrine against us. The Fair Game doctrine directs
3 Scientologists to lie, cheat and destroy anyone perceived as an "enemy." They claim
4 that Fair Game was canceled long ago, but they are lying. Because we had seen it
5 done to others, we knew that they would send private investigators to talk to our
6 family, friends and neighbors, that they would dredge up everything they could about
7 our private lives, in short, that we would be subjected to a campaign of character
8 assassination just as any other fascist political movement like Scientology would
9 conduct against its critics. However, we made the decision that it was too important
10 to make the truth known, no matter what the cost to our own privacy.

11 5. The Scientologists have lived up to our worst expectations and beyond. They
12 have stolen our trash, kept us under constant surveillance, sent out libelous
13 information, slandered us to friends and family, and done everything possible to make
14 us "shudder into silence," as Scientology creator L. Ron Hubbard directed them to
15 do with critics. Our home has also been burglarized twice, and while we cannot
16 prove that Scientology was responsible, we pointed out to police investigators that
17 only our in-home office computers and disks were stolen, while other valuables in
18 the house were left untouched.

19 6. In July 1994, just this past summer, two high level Scientologists approached
20 my husband and me and offered to pay us money if we would perjure ourselves by
21 stating under oath that the information we have provided in sworn declarations is
22 false, which it is not, and agree never to speak or write another critical word about
23 Scientology again. These two Scientologists warned us that if we refused to agree to
24 their terms they would increase the intimidation and harassment of us, break us
25 financially, and ruin our reputations. We still refused to give in to their threats.

26 7. True to their promise, they have stepped up their campaign against us in the
27 last several months. It is continuing as recently as Monday, December 12, when a
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1 private investigator called my mother and, under the guise that he was doing an
2 investigation of my husband, attempted to turn my mother against me with lurid tales
3 about my sex life. His attempt backfired, however, when my mother made it clear to
4 him that she does not care about my sex life and that his attempt at character
5 assassination made her sick. She demanded to know his name and phone number,
6 and when he refused to give it to her she hung up on him. What they don't realize is
7 that people outside of Scientology don't adhere to their Draconian morality, which
8 especially in the Sea Org is so intrusive that people are sent to the prison camp for
9 their sexual practices (the only exception being Miscavige's hand-picked aides, for
10 whom these same laws do not apply). This same private investigator has already called
11 one of my sisters and my other sisters are now expecting calls from him as well. Our
12 family and friends are aware that this campaign is being waged against us and that it is
13 being done because Scientology has not been able to silence us any other way.

14 8. I have been shown an extract of a motion made by Church of Scientology
15 International in the case of Church of Scientology International v. Fishman and
16 Geertz, No. 91-6426-HLH (Tx) (C.D.Cal.) in which CSI falsely alleges that my husband
17 and I committed perjury in certain declarations we have submitted for this case. The
18 extract is entitled Two Other Defense Witnesses Signed False Declarations. ~~to~~ 584

19 ~~to~~ 584 ~~to~~ The phrase "two other defense witnesses" refers to my husband and
20 me. It is false.

21 9. The extract is based on a certain "Rinder Declaration," submitted October 27,
22 1994, which is a wildly distorted, false representation of a series of meetings which
23 occurred over an eight-day period in July 1994.

24 10. In June 1994, two high-level Scientology operatives, Mike Rinder and Mike
25 Sutter, began to call me and my husband begging us to meet with them to "settle
26 our differences." These two people called one or the other of us nearly every day for
27 approximately a month, insisting that we meet with them and assuring us that they
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1 would make it very worth our while to do so, clearly implying that they wanted to pay
2 us money to stop doing the legal consulting work that we have done for Mr. Graham
3 Berry and other attorneys whose clients have been sued by Scientology.

4 11. My husband Vaughn had no interest in meeting with them at all and told
5 them so in no uncertain terms. Rinder and Sutter continued to call him and even
6 arrived uninvited at our house in Corona del Mar, California, (where Vaughn was
7 finishing up some work in preparation for moving to Seattle,) to try to get him to
8 agree to a meeting. When it became obvious that Vaughn would not agree, they
9 began calling me at our house in Seattle.

10 12. Mike Sutter called me every day, telling me how important it was that we
11 meet with him and Rinder. Both Mike Sutter and Mike Rinder were superior to me
12 and had a tremendous amount of power over me when I was a member of the cult.
13 Sutter in particular had been assigned to "handle" me after Vaughn and I had tried
14 to leave the cult and had been persuaded to return. Because of this past relationship
15 which I now understand was based on mind control, I was still afraid of Sutter even
16 five years after leaving Scientology. I allowed him to engage me in conversation, and
17 by intimidating me he succeeded in convincing me that Vaughn and I should hear
18 them out. I then talked Vaughn into meeting with them.

19 13. My state of mind at the time was that I did not want to have anything to do
20 with Scientology any more. Although I did not realize it at the time, I was still under
21 the influence of the cult to the degree that they could still intimidate me, frighten
22 me, and "trigger" strong emotional reactions in me. Scientology was particularly
23 upset about the work my husband and I had done for attorney Graham Berry,
24 advising him about the destructive practices of the upper echelons of Scientology
25 and submitting a number of declarations relevant to CSI v. Geertz. As I explained
26 earlier in this declaration, because of our work for Mr. Berry and other attorneys,
27 Scientology considered us "enemies" and we became the targets of Scientology's
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1 Fair Game doctrine, meaning that we had been harassed and intimidated relentlessly
2 by Scientology operatives. Although they attacked my husband much more viciously
3 than me, it upset me very deeply and frightened me. I did not want to have my
4 private life exposed and I did not want to see my husband's private life being
5 distorted and exposed and held up to ridicule the way Scientology had been doing.

6 14. Because of their relentless harassment and intimidation, I had made a
7 decision not to do any more work to expose the truth about the Scientology cult
8 and, indeed, had not done so for several months prior to the meetings with Rinder
9 and Sutter. I was also strongly pressuring my husband to stop so that we could regain
10 our privacy and peace of mind. I wanted Scientology to leave us alone.

11 15. It was in this frightened state of mind that I began to receive the daily phone
12 calls from Mike Sutter. Sutter assured me that the harassment would stop and made
13 it clear that Scientology would pay us a large amount of money if we would settle
14 with them. Sutter also made it clear that if we did not agree to settle with
15 Scientology, we would be subjected to even greater harassment than we had already
16 experienced, although he said that he was "sorry" and that "it doesn't have to be that
17 way," if we would only agree to talk to them. I felt extremely intimidated by his
18 phone calls and strongly pressured Vaughn to agree to talk to them. Although
19 Vaughn did not feel that they were being above-board about their intentions, he
20 agreed to it because he knew that I was very afraid of them and he did not feel he
21 should force me to continue in a situation that was extremely frightening to me.

22 16. Mike Rinder and Mike Sutter arrived in Seattle on Friday, July 8, 1994.
23 Vaughn also flew to Seattle on that day. Vaughn and I met with them nearly every
24 day for the next eight days. I was extremely gracious and cordial to both of these
25 Scientologists throughout the meetings, inviting them to our home and doing
26 everything possible to create an atmosphere of trust and honor. After reading
27 Rinder's declaration I feel betrayed and outraged that he has now perverted and
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1 twisted things that my husband and I talked to them about during those meetings. I
2 do not fault these two individuals. I know that they are under the influence of
3 Scientology mind control and that the vicious lies Rinder has sworn to in his
4 declaration are part of the campaign of character assassination that he is under orders
5 to conduct against my husband and me.

6 17. However, I wish to correct the many lies and perversions of the truth that he
7 has told about us. I also want to make it clear that I went along with much of what
8 Rinder and Sutter said to us because I knew it would do no good to argue with them
9 about much of what they were saying. Someone under the influence of Scientology
10 mind control cannot change his mind about certain attitudes and beliefs, and I was
11 aware that because these two people were still under the control of Scientology it
12 would do no good to try to argue with them. Therefore, Rinder seems to have come
13 away from the meetings thinking that I agreed with what he said simply because I did
14 not refute it. The fact is that I did not bother to refute many things he and Sutter said
15 because I knew it would be a waste of time. Furthermore, my husband and I had
16 agreed to go along with them so that we could find out whatever it was they had to
17 say to us that was so important that they had begged us to meet with them for over a
18 month. The reason the meetings went on for so many days was that we kept waiting
19 for them to get to the point and weren't able to find out what it was until the eighth
20 day. (When we did finally get them to get to the point, we walked out.)

21 18. First and most importantly, at the very outset of these meetings we made it
22 clear that we would not perjure ourselves by recanting any statements made in our
23 previous declarations, that what we had stated was true and we would not now lie by
24 saying that what we had written was not true. Much to their dismay, we also made it
25 clear immediately that we would not in any way denigrate Mr. Graham Berry. They
26 tried to change our minds about Mr. Berry by suggesting that he had put us up to
27 writing our declarations, but we were emphatic in stating that he never did any such
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1 thing and we would not say that he did. At the end of the series of meetings we
2 discovered that, indeed, one of their main purposes was to get us to discredit Mr.
3 Berry, who has been extremely successful in litigating against Scientology. A key
4 theme in the declarations they drafted for us to sign was that Mr. Berry had
5 orchestrated every aspect of our "attack" against Scientology. We refused to go along
6 with their character assassination of Mr. Berry.

7 19. Throughout the meetings they repeatedly suggested that we write
8 declarations but were vague about what they wanted the declarations to say. When
9 they would bring up the subject of these declarations we would repeat that we could
10 not write anything that would in any way suggest that we had lied, since we had not.
11 At one point Sutter asked me what I felt I would be able to say, and I replied that I
12 would be able to say I had written declarations as an expert witness for the defense of
13 Uwe Geertz and Steven Fishman and that I had written them in a way that would be
14 helpful to their defense. It is utterly false that "when the Youngs -- especially Stacy
15 Young -- spoke frankly about what occurred here, they revealed that their
16 declarations, too, had been falsified." We repeatedly emphasized to both Rinder
17 and Sutter that nothing whatsoever in our declarations was false.

18 20. Many of the statements in the Rinder declaration are entirely false, while
19 others are treacherously misleading in the way statements we made are
20 misinterpreted and deliberately twisted to make me or my husband appear to be
21 dishonorable or unscrupulous.

22 21. It is completely and utterly untrue that "At the beginning of our discussion,
23 both of the Youngs stated that they did not enjoy manipulating the facts to attack and
24 embarrass their former religion, but that economic hardship had compelled them to
25 embark upon that course." Neither my husband nor I have ever believed that
26 Scientology is a religion and would never refer to it as such. Furthermore, neither of
27 us feel that we have manipulated facts. On the contrary, we have told the truth about
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1 many destructive practices that are part of the Scientology empire in the hopes that
2 exposure of these conditions will lead to their being changed.

3 22. Rinder's opinion that "it was apparent that the reason they were talking to us
4 was because they found it emotionally distressing to be involved in an occupation
5 that required them to figure out how to manipulate and distort facts for use in
6 litigation" is contrived and utterly false. Moreover, I never said that I "could not stand
7 living a lie and wanted out." As I have explained in a previous paragraph, what I found
8 emotionally distressing was the campaign of harassment, intimidation and character
9 assassination Scientology has been waging against us ever since we began to speak
10 out about the abuses inside the cult.

11 23. Rinder's statement that I said we "tried to live off various family members
12 while Vaughn attempted to establish himself as a writer" is utterly untrue and a
13 fabrication out of thin air, as is the comment that "the family eventually balked at
14 that, and the Youngs were on their own." We never "tried to live off" any of our
15 family members and have been "on our own" all along.

16 24. Vaughn and I did have financial difficulties when we first left Scientology, as
17 do many long-term members of Scientology's inner circle (and any other totalitarian
18 cult, for that matter) if they are fortunate enough to free themselves from the cult's
19 psychological, emotional and physical subjugation. Vaughn had been a Scientology
20 staff member for 20 years and I had been one for 15 years. We had no résumé that
21 we felt would make any sense to the "outside" world, nor did we have any
22 references. We were considered "enemies" by Scientology, so we knew that
23 people still inside the cult would not say anything favorable about us. Since we had
24 had virtually no professional contact with anyone outside the cult for many years, we
25 had no references. It was literally as if we had just landed from outer space.

26 25. I am sorry that I told these two Scientologists about the hardships Vaughn and
27 I experienced as we were struggling to come out of the cult experience. I should
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1 have realized that they would utilize these details of our personal life in their
2 campaign to discredit us. Rinder has now taken this information and twisted it to
3 support his false argument that we are exposing the truth about Scientology to make
4 money. The Court should know that there are many, many other ways we could
5 make a living that would be much more enjoyable and more lucrative. But we feel a
6 moral obligation to do what we can to expose the civil and human rights violations
7 and serious abuses which this cult is perpetrating on its subjugated mind control
8 victims.

9 26. Rinder falsely states that "At one point in our conversation, Stacy broke into
10 tears and said that she and her husband only began consulting with and selling
11 declarations to Graham Berry because she and Vaughn were so desperate for
12 money. Stacy said she had been willing to say under oath whatever Berry wanted her
13 to say if it would result in getting paid, as she could not face continuing to live under
14 the financial pressure she and Vaughn were suffering. There was one point during
15 the meetings with Rinder and Sutter when I did, indeed, break into tears. It was
16 certainly not, however, for the reason Rinder states. I began to cry at one point as
17 Mike Sutter was attempting to address my concerns about staff conditions and
18 certain specific abuses I suffered while I was in the cult. Something he said triggered
19 some extremely painful memories for me, memories of being forcibly separated from
20 my husband, having our mail intercepted, being kept under guard to keep me from
21 escaping to find my husband, being deprived of sleep for days on end, being locked
22 in a room and interrogated for days at a time, being screamed at and terrorized by
23 Miscavige and his top aides.

24 27. For many former cult members, certain things someone might say or do can
25 trigger painful memories from their cult experience and they may find themselves
26 becoming very emotional at unexpected times. I found that simply being in the same
27 room with two members of Scientology's inner circle, two people who used to have
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1 enormous power over me, stirred deep-seated emotions that I had not felt since I
2 escaped from the cult. Of course, I did not explain this to these two Scientologists
3 because I knew they would not understand. But certainly I was not upset for the
4 reason Rinder has stated. He is trying to paint my relationship with Graham Berry in a
5 scurrilous light but his accusations are utterly groundless and false. Mr. Berry never
6 told me what to say in my declarations and certainly never drafted a declaration for
7 me to sign the way Rinder and Sutter did for my husband and me. In fact it is the
8 Scientologists who will say whatever will further their own agenda, regardless of
9 whether it is true or not, just as Rinder has done in his declaration. They assume that
10 people outside of Scientology have the same contempt for the legal system as they
11 do, and that others are guilty of the same illegalities, such as perjury, which they
12 commit themselves as a matter of course.

13 ... 28. Rinder states that "both Mike Sutter and I brought up how we could not
14 understand how they could tell so many lies in the declarations they had filed,
15 especially those in the Fishman case. Neither denied that this was what they had
16 done..." and repeats his character assassination of us as liars in the next paragraph
17 where he states, "We challenged them to explain how they could justify lying as a
18 way of life..." As I have stated earlier in my declaration, in fact my husband and I
19 both repeatedly told them that we had not lied in our declarations, although
20 throughout the meetings Rinder and Sutter did continue to characterize our sworn
21 testimony as "lying." The truth is that if either of these people ever admitted to
22 themselves that our testimony is true it would break the spell that Scientology has
23 over them. But Scientology has a self-policing mechanism built into its mind control
24 techniques which makes it almost impossible for someone under its influence to
25 break through. Rinder and Sutter both know that our testimony is true. They are
26 both acutely aware of the abuses we have described. But they are loyal Party
27 Members and are sworn to protect the Party at all costs.

1 29. Clearly the main intent of Rinder's declaration is to discredit the declarations
2 my husband and I have filed in CSI v. Fishman and Geertz. He seems most concerned
3 with a declaration submitted by me on January 3, 1994, in which I detail how
4 Scientology's fraudulent negligence in selling Steven Fishman nearly \$200,000 of
5 Scientology materials and devices could have driven him into a psychotic episode.
6 Rinder goes on for several pages, carefully reconstructing our conversations to make it
7 appear that I somehow admitted to him that what I wrote was untrue. The subject of
8 my January 3 declaration is extremely sensitive for Scientology and this is why Rinder
9 has spent so much time trying to discredit it. But what I wrote in the declaration is
10 true, and I attached many Scientology documents to prove it.

11 30. In fact, many people have been driven into psychotic episodes by Hubbard's
12 techniques, as Rinder well knows. Far from being "pure nonsense," what I wrote
13 about is one of Scientology's darkest secrets. I have personal knowledge of many
14 people who have been driven into psychotic episodes by Scientology's techniques.
15 Hubbard wrote precise directions about how to "handle" these people, including
16 the "Isolation Watch." Rinder is well aware of these occurrences but cannot admit to
17 it because it would violate Scientology policy for him to tell the truth about this
18 subject publicly. It would threaten his good standing as a Scientologist and might get
19 him sent to the prison camp, known as the Rehabilitation Project Force, where he
20 would be separated from his wife and children, kept under guard and forced to do
21 hard labor for 12 or more hours a day. Scientologists will do just about anything to
22 avoid being sent to the RPF.

23 31. Rinder falsely states that I admitted to creating a false impression in the
24 January 3 declaration about Scientology creator L. Ron Hubbard's use of mind
25 control techniques. In fact, it is my firm conviction that Hubbard developed
26 extremely sophisticated mind control techniques, that he did so quite deliberately,
27 and that Scientology practices can be very psychologically damaging because of this. I
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1 did not pull quotes out of context for the declaration as Rinder asserts. I would be
2 happy to provide more quotes from Hubbard in which he goes into even more detail
3 about how Scientology can be used destructively.

4 32. Rinder also distorted a conversation I had with him concerning Scientology's
5 "upper level" materials. I do know that Hubbard wanted these materials kept secret,
6 but I do not agree that they should be. People have the right to know that Hubbard's
7 science fiction story about the cosmos is what they can expect after they have been
8 sold many thousands of dollars of Scientology services. I do not consider a science
9 fiction story to be a religious scripture, nor do I believe (as Scientologists claim) that
10 there is any danger that anyone will get sick by reading these materials "before they
11 are ready." This story has been published in many, many publications over a period of
12 many years, and I have yet to hear of one person who has gotten sick from reading it. I
13 think the only reason the Scientologists are so worried about keeping these materials
14 secret is that they are afraid of losing money if people learn the truth. Certainly it has
15 absolutely nothing to do with religion.

16 33. Rinder attempts to use me to further his own agenda in discrediting other
17 former Scientologists. He falsely states that I think Gerry Armstrong and Larry
18 Wollersheim are both psychotic. To set the record straight, I do not think either of
19 these individuals is psychotic. Indeed, I think both are doing very well at recovering
20 from their lengthy experience with Scientology mind control. However, I do know
21 that Rinder and Sutter both think Gerry Armstrong and Larry Wollersheim are
22 psychotic. I also know that they think my husband and I are psychotic, along with
23 many other people who have come to their senses and left Scientology. This is
24 because Hubbard said so. He repeatedly stated that anyone who leaves Scientology is
25 psychotic. When I was still in Scientology and working for the Office of Special Affairs,
26 it was accepted as a basic truth that anyone who left Scientology was crazy, especially
27 anyone who left and then sued Scientology, which both Armstrong and Wollersheim
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1 have done. The truth is that I consider Gerry Armstrong and Lawrence Wollersheim
2 to be good friends and very courageous individuals.

3 34. Rinder also attempts to use me to discredit the testimony of another former
4 Scientologist, Andre Tabayoyon. Rinder's version of my relationship with Andre and
5 his wife Mary is wildly distorted and is clearly an effort on his part to create bad
6 feelings between us. This is a technique called "Third Party" in Scientology, in which
7 someone deliberately tells lies about a person to turn friends against friends. I did
8 discuss an incident involving Andre, but I did so in the context of voicing concern
9 about a friend. I now regret ever having said a word and realize I should have known
10 he would use it to try to destroy my friendship with Andre and his wife, Mary. The
11 conversation was carried on at Rinder's urging, of course, and I was naive not to see
12 what he was doing. In fact, I value my friendship with Andre and Mary and think they
13 are both extremely courageous to have testified about the outrageous abuses they
14 were both subjected to while in Scientology. I hope they are progressing well in their
15 recovery from Scientology.

16 35. My husband and I never agreed to "write declarations to set the record
17 straight on points described above along with others." In fact we never did write any
18 declarations or even portions of declarations but rather waited until Rinder and
19 Sutter presented us with their own declarations, drafted by Scientology, for us to sign.
20 When we read them we discovered that they had drafted declarations which did
21 exactly what we had told them repeatedly we would not do. The declarations they
22 wanted us to sign were utterly perjurious, stating that we had lied about virtually
23 everything we have ever stated in declarations submitted in CSI v. Fishman and other
24 cases. Additionally they wanted us to sign a gag order which would have destroyed
25 our freedom of speech as well as our freedom of association by forbidding us ever to
26 speak about our experiences in Scientology or even to meet with anyone else who
27 was speaking about their experiences in Scientology.

1 36. The motion which is based on Rinder's declaration makes the wildly
2 ridiculous claim that we were in "serious emotional turmoil over what [we] had
3 done" and that we "agreed to execute new declarations undoing the false
4 impressions they had created for Mr. Berry." In fact, as I have already stated, we never
5 did execute any declarations for them at all, and the declarations they drafted for us
6 to sign were completely outrageous.

7 37. The truth is that when they showed us the declarations they wanted us to sign
8 I told them they were completely wrong to think we regretted any aspect of the
9 work we had done for Mr. Berry. Indeed, I told them in no uncertain terms that I am
10 very proud of the work I have done for Mr. Berry, because I feel it is extremely
11 important for the truth to come out about Scientology.

12 38. Finally, the motion claims that we "demanded" to be paid an outrageous sum
13 of money but that "the Church was and is unwilling to pay the Youngs to tell the
14 truth." In fact, they offered to pay us nearly \$200,000 to sign their false and perjurious
15 declarations, but we refused. We told them that we would never sign their
16 declarations no matter how much money they gave us, because we would never
17 perjure ourselves nor would we become pawns in Scientology's vendetta against
18 Graham Berry.

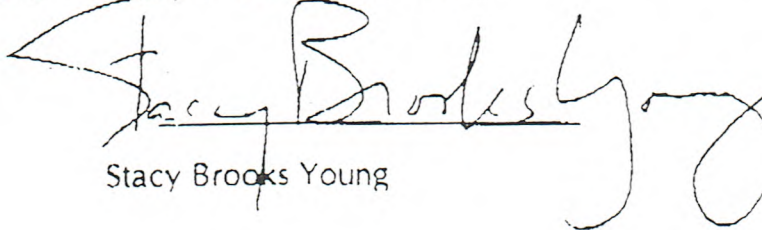
19 39. Vaughn and I walked out of the meetings at that point, although they begged
20 us to stay. They continued to call us repeatedly over the next several days, imploring
21 us to meet with them again, assuring us that they would give us a "substantial
22 financial settlement," but I finally made it clear to them that there was no point in
23 continuing the meetings. Vaughn and I have made our decision to continue to
24 expose the truth about Scientology no matter the cost, and that is what we intend to
25 do. Rinder's blatantly false declaration is simply another part of their campaign to
26 destroy our reputations and our credibility, which is what they warned us they would
27 do if we did not give in to their demands.
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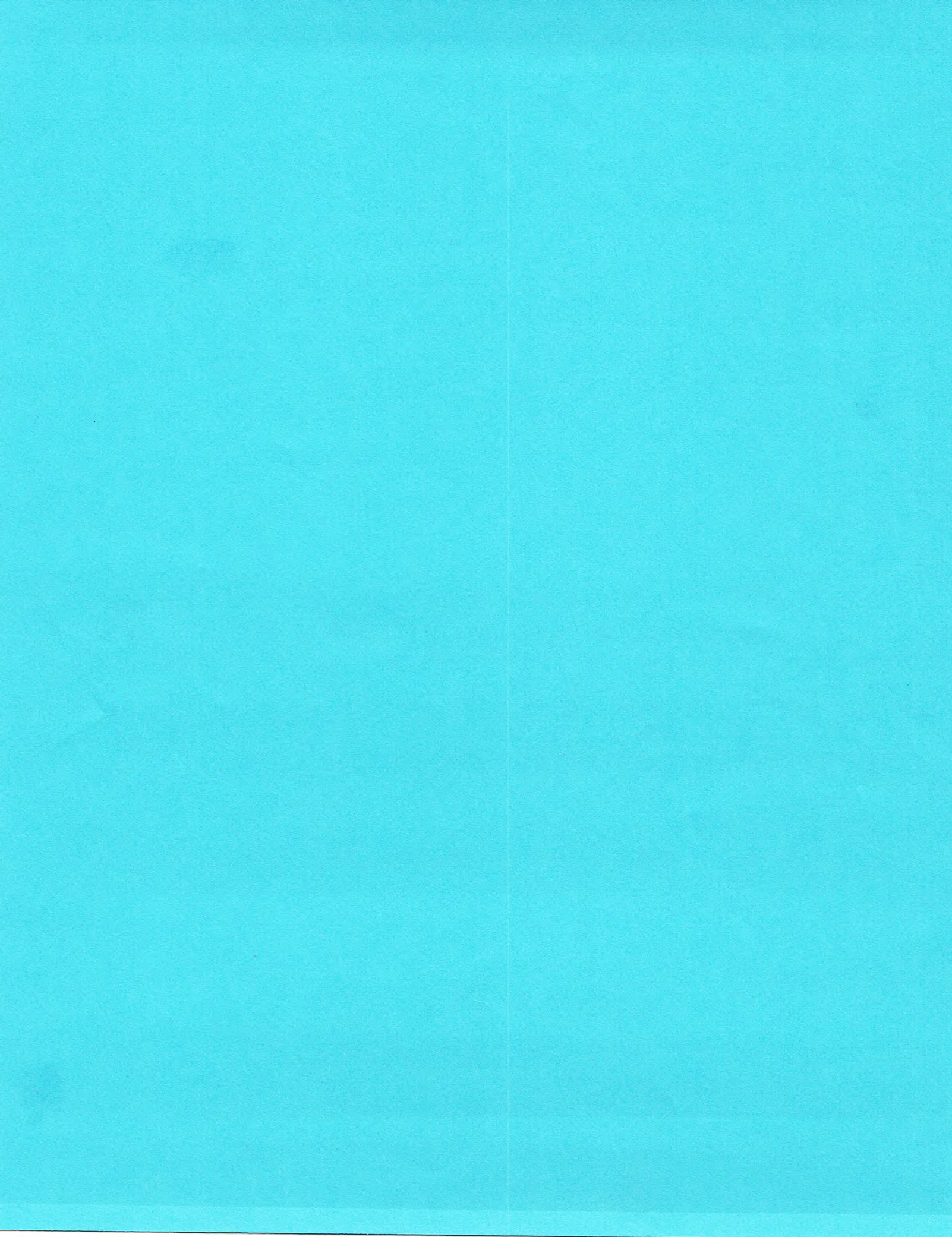
40. During the course of our meetings Rinder commented that he couldn't think of anything he wouldn't do to silence an enemy of Scientology, that as far as he was concerned, the end would justify the means. Sutter and Rinder both made veiled threats during the course of the meetings, making it clear that if we did not settle with them Scientology would ruin our reputations, break us financially, and generally make our lives miserable. True to their threats, Scientology is now doing everything possible, including submitting perjured testimony to this court, to discredit me and my husband. But all of the testimony I have submitted to this court has been true, and it is extremely important that the information which has been submitted remain on the public record.

I swear under the laws of the State of Washington and the United States that the foregoing is true and correct.

Executed in Seattle, Washington, this 14th day of December, 1994.



Stacy Brooks Young



Webster's
Third
New International
Dictionary
OF THE ENGLISH LANGUAGE
UNABRIDGED

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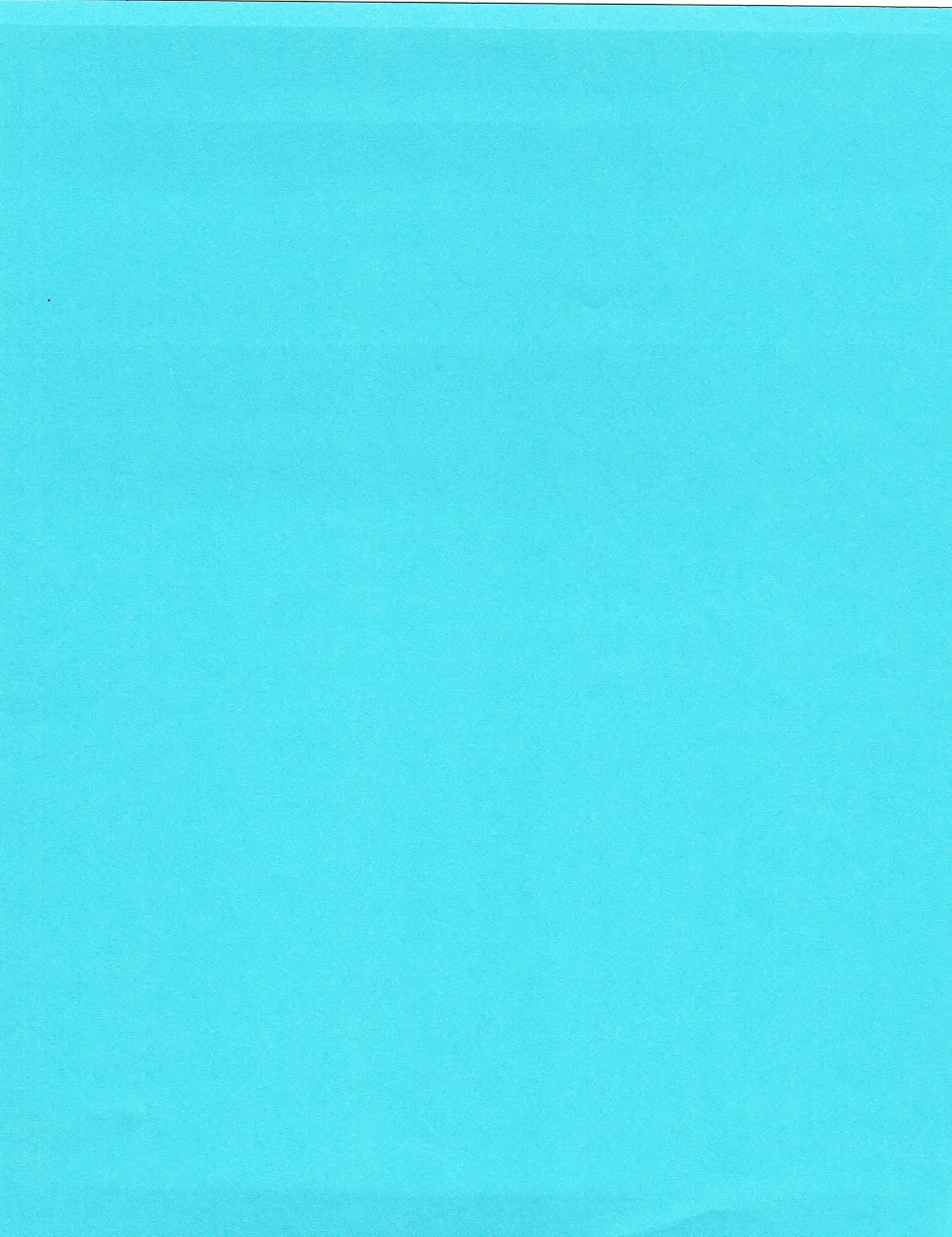
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*The Comprehensive Reference
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The Creed of the Church of Scientology

The Creed of the Church of Scientology was written by L. Ron Hubbard shortly after the Church was formed in Los Angeles on February 18, 1954. After he issued this creed from his office in Phoenix, Arizona, the Church of Scientology adopted it as official because it succinctly states what Scientologists believe.

We of the Church believe:

That all men of whatever race, color or creed were created with equal rights;

That all men have inalienable rights to their own religious practices and their performance;

That all men have inalienable rights to their own lives;

That all men have inalienable rights to their sanity;

That all men have inalienable rights to their own defense;

That all men have inalienable rights to conceive, choose, assist or support their own organizations, churches and governments;

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others;

That all men have inalienable rights to the creation of their own kind;

That the souls of men have the rights of men;

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in nonreligious fields;

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:

That man is basically good;

That he is seeking to survive;

That his survival depends upon himself and upon his fellows and his attainment of brotherhood with the universe.

And we of the Church believe that the laws of God forbid man:

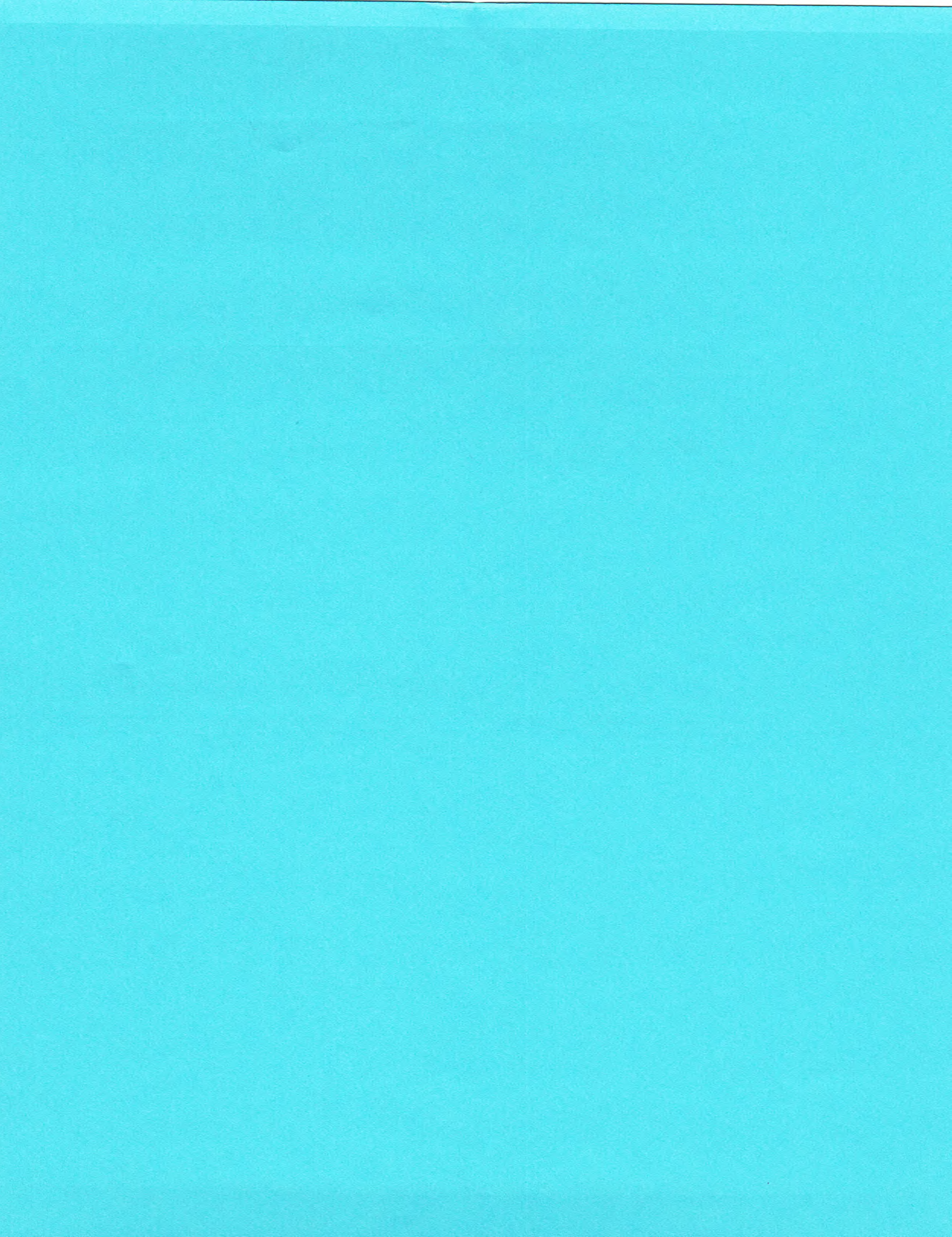
To destroy his own kind;

To destroy the sanity of another;

To destroy or enslave another's soul;

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe that the spirit can be saved and that the spirit alone may save or heal the body.



REVISED BYLAWS

OF

CHURCH OF SCIENTOLOGY INTERNATIONAL

PFL/DEFY EXHIBIT

WIT:

PENNY L. GILMORE, Reporter

7-12-94

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(A Nonprofit Religious Corporation formed and operated pursuant to the laws of the State of California)

PREAMBLE

The CHURCH OF SCIENTOLOGY INTERNATIONAL (hereinafter referred to as "the corporation"), an association of persons having incorporated exclusively for religious purposes under the laws of the State of California as the same relate to Nonprofit Religious Corporations, does by these Bylaws prescribe the manner in which and the officers and agents by whom such purposes shall be accomplished.

ARTICLE I

The Church

The corporation shall accomplish its purposes through and by means of the operations and activities of a church known as the "Church of Scientology International" and hereinafter referred to as "the Church".

The Church is the ecclesiastical "Mother Church" of the many churches within and without the United States which have been and will be organized for the purposes of the religion of Scientology, all bound together as elements of

200012

e. Minister to the spiritual needs of its staff and the clergy of Scientology Churches and Missions throughout the World through the conduct of religious services, both group and individual, and the provision of religious instruction to such persons and to Scientologists throughout the World.

Section 2. Mother Church. In addition to the foregoing, the Church, as the Mother Church, shall oversee and manage the ecclesiastical affairs of all other churches of Scientology to ensure and maintain the purity and integrity of the religion of Scientology. Further, the Church shall be responsible for the overall propagation of the religion of Scientology throughout the World and for the enforcement of the ecclesiastical tenets of the religion as set forth in the Scriptures. In managing the ecclesiastical affairs of all churches of Scientology, the Church shall have as its purpose the responsibility of keeping Scientology working (that is, getting the correct technology applied correctly).

ARTICLE IV

Creed

The Church subscribes, and its object is and purposes are that all of Mankind may subscribe to and practice the following Creed:

WE OF THE CHURCH BELIEVE:

That all men of whatever race, color or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defense.

That all men have inalienable rights to conceive, choose, assist and support their own organizations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in nonreligious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

AND WE OF THE CHURCH BELIEVE:

That man is basically good.

That he is seeking to survive.

That his survival depends upon himself and upon his fellows, and his attainment of brotherhood with the Universe.

AND WE OF THE CHURCH BELIEVE THAT THE LAWS OF GOD
FORBID MAN:

To destroy his own kind
To destroy the sanity of another
To destroy or enslave another's soul
To destroy or reduce the survival of one's companions
or one's group.

AND WE OF THE CHURCH BELIEVE:

That the spirit can be saved and
That the spirit alone may save or heal the body.

ARTICLE V

Membership

Section 1. Classification. The corporation shall have no members. It shall instead have parishioners who shall not be entitled to vote.

Section 2. Purpose of Affiliation. The Church believes that a person participating in the spiritual exercises of the Church may profit to such an extent that the person may become aware of his spiritual nature, capable of self-determination, self discipline and a realization of his creative abilities; thus ordinary problems of life should be easily resolved or be of little or no concern. Therefore, such a person would be better able to contribute to the welfare of his fellow man, Society and the Nation. Such a state of Beingness of Mankind is the goal of the Church.

CERTIFICATION

I, the undersigned, do hereby certify:

1. That I am the duly elected and acting Assistant Secretary of the Church of Scientology International, a nonprofit religious corporation incorporated under the laws of the State of California; and

2. That the foregoing Bylaws constitute the Revised Bylaws of said corporation, as duly adopted by unanimous written consent of the Directors and Voting Members of the corporation, dated as of the 20th day of May, 1982.

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of the said corporation, this 21st day of May, 1982.



Assistant Secretary

CERTIFICATE

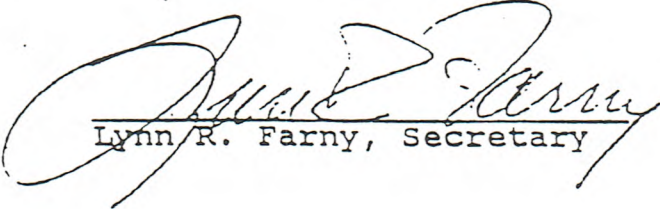
I, Lynn R. Farny, hereby certify as follows:

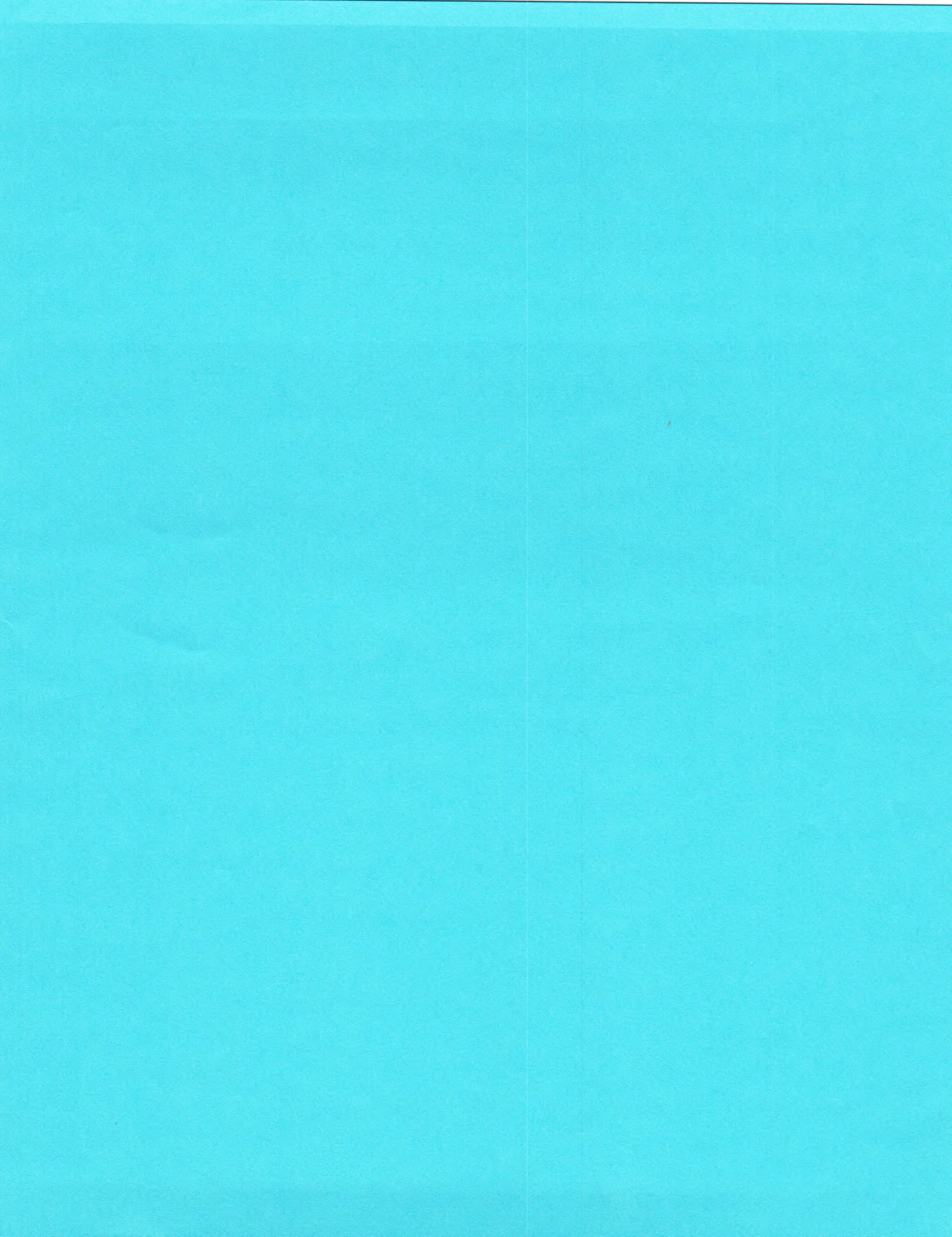
1. That I am the duly elected and acting Secretary of Church of Scientology International, a nonprofit religious corporation incorporated under the laws of the State of California;

2. That the following amendment to Article VII, Section 2.a of the Bylaws of the corporation was duly adopted by unanimous written consent of the Board of Directors of the corporation on April 3, 1994:

a. Election. Directors shall be elected by majority vote of the Trustees of the corporation. The Trustees shall elect one of the Directors as Chairman of the Board. Trustees may not cumulate votes in electing Directors. Regular elections of Directors shall be held at the annual meeting of the Trustees. Special elections may be held as necessary to fill vacancies on the Board of Directors. Only one Director may be elected from among the Trustees. Directors shall hold office for one year or until the next annual meeting of the Trustees, whichever period is shorter. Directors may be re-elected.

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said corporation this 10th day of April, 1994.


Lynn R. Farny, Secretary



The
Organization Executive
Course

AN ENCYCLOPEDIA OF *SCIENTOLOGY*® POLICY

· *by*

L. Ron Hubbard

**BASIC
STAFF
VOLUME**

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Sthil Students
Assn/Org Sec
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HCO Sec Hat
Case Sup Hat
Ds of P Hat
Ds of T Hat
Staff Member
Hat
Franchise
(Issued May 1965)

(Reissued as the first issue in the
Keeping Scientology Working Series)

(Corrections in this type style)

Keeping Scientology Working Series 1

Note: Neglect of this Pol Ltr has caused great hardship on staffs, has cost countless millions and made it necessary in 1970 to engage in an all-out, international effort to restore basic Scientology over the world. Within 5 years after the issue of this PL, with me off the lines, violation had almost destroyed orgs. "Quickie grades" entered in and denied gain to tens of thousands of cases. Therefore actions which neglect or violate this policy letter are HIGH CRIMES resulting in Comm Evs on ADMINISTRATORS and EXECUTIVES. It is not "entirely a tech matter," as its neglect destroys orgs and caused a 2-year slump. IT IS THE BUSINESS OF EVERY STAFF MEMBER to enforce it.

SPECIAL MESSAGE

THE FOLLOWING POLICY LETTER MEANS WHAT IT SAYS.

IT WAS TRUE IN 1965 WHEN I WROTE IT. IT WAS TRUE IN 1970 WHEN I HAD IT REISSUED. I AM REISSUING IT NOW, IN 1980, TO AVOID AGAIN SLIPPING BACK INTO A PERIOD OF OMITTED AND QUICKIED FUNDAMENTAL GRADE CHART ACTIONS ON CASES, THEREBY DENYING GAINS AND THREATENING THE VIABILITY OF SCIENTOLOGY AND OF ORGS. SCIENTOLOGY WILL KEEP WORKING ONLY AS LONG AS YOU DO YOUR PART TO KEEP IT WORKING BY APPLYING THIS POLICY LETTER.

WHAT I SAY IN THESE PAGES HAS ALWAYS BEEN TRUE, IT HOLDS TRUE TODAY, IT WILL STILL HOLD TRUE IN THE YEAR 2000 AND IT WILL CONTINUE TO HOLD TRUE FROM THERE ON OUT.

NO MATTER WHERE YOU ARE IN SCIENTOLOGY, ON STAFF OR NOT, THIS POLICY LETTER HAS SOMETHING TO DO WITH YOU.

ALL LEVELS

KEEPING SCIENTOLOGY WORKING

HCO Sec or Communicator hat check
on all personnel and *all* new personnel
as taken on.

We have some time since passed the point of achieving uniformly workable technology.

The only thing now is getting the technology applied.

If you can't get the technology applied, then you can't deliver what's promised. It's

as simple as that. If you can get the technology applied, you *can* deliver what's promised.

The only thing you can be upbraided for by students or pcs is "no results." Trouble spots occur only where there are "no results." Attacks from governments or monopolies occur only where there are "no results" or "bad results."

Therefore the road before Scientology is clear and its ultimate success is assured *if* the technology is applied.

So it is the task of the Assn or Org Sec, the HCO Sec, the Case Supervisor, the D of P, the D of T and all staff members to get the correct technology applied.

Getting the correct technology applied consists of

- One: Having the correct technology.
- Two: Knowing the technology.
- Three: Knowing it is correct.
- Four: Teaching correctly the correct technology.
- Five: Applying the technology.
- Six: Seeing that the technology is correctly applied.
- Seven: Hammering out of existence incorrect technology.
- Eight: Knocking out incorrect applications.
- Nine: Closing the door on any possibility of incorrect technology.
- Ten: Closing the door on incorrect application.

One above has been done.

Two has been achieved by many.

Three is achieved by the individual applying the correct technology in a proper manner and observing that it works that way.

Four is being done daily successfully in most parts of the world.

Five is consistently accomplished daily.

Six is achieved by Instructors and Supervisors consistently.

Seven is done by a few but is a weak point.

Eight is not worked on hard enough.

Nine is impeded by the "reasonable" attitude of the not-quite-bright.

Ten is seldom done with enough ferocity.

Seven, Eight, Nine and Ten are the only places Scientology can bog down in any area.

The reasons for this are not hard to find. (a) A weak certainty that it works in Three above can lead to weakness in Seven, Eight, Nine and Ten. (b) Further, the not-too-bright have a bad point on the button Self-Importance. (c) The lower the IQ,

the more the individual is shut off from the fruits of observation. (d) The service faces of people make them defend themselves against anything they confront, good or bad, and seek to make it wrong. (e) The bank seeks to knock out the good and perpetuate the bad.

Thus, we as Scientologists and as an organization must be very alert to Seven, Eight, Nine and Ten.

In all the years I have been engaged in research I have kept my comm lines wide open for research data. I once had the idea that a group could evolve truth. A third of a century has thoroughly disabused me of that idea. Willing as I was to accept suggestions and data, only a handful of suggestions (less than twenty) had long-run value and *none* were major or basic; and when I did accept major or basic suggestions and used them, we went astray and I repented and eventually had to "eat crow."

On the other hand there have been thousands and thousands of suggestions and writings which, if accepted and acted upon, would have resulted in the complete destruction of all our work as well as the sanity of pcs. So I know what a group of people will do and how insane they will go in accepting unworkable "technology." By actual record the percentages are about twenty to 100,000 that a group of human beings will dream up bad technology to destroy good technology. As we could have gotten along without suggestions, then, we had better steel ourselves to continue to do so now that we have made it. This point will, of course, be attacked as "unpopular," "egotistical" and "undemocratic." It very well may be. But it is also a survival point. And I don't see that popular measures, self-abnegation and democracy have done anything for Man but push him further into the mud. Currently, popularity endorses degraded novels, self-abnegation has filled the Southeast Asian jungles with stone idols and corpses, and democracy has given us inflation and income tax.

Our technology has not been discovered by a group. True, if the group had not supported me in many ways, I could not have discovered it either. But it remains that if in its formative stages it was not discovered by a group, then group efforts, one can safely assume, will not add to it or successfully alter it in the future. I can only say this now that it is done. There remains, of course, group tabulation or coordination of what has been done, which will be valuable—only so long as it does not seek to alter basic principles and successful applications.

The contributions that were worthwhile in this period of forming the technology were help in the form of friendship, of defense, of organization, of dissemination, of application, of advices on results and of finance. These were great contributions and were, and are, appreciated. Many thousands contributed in this way and made us what we are. Discovery contribution was not however part of the broad picture.

We will not speculate here on why this was so or how I came to rise above the bank. We are dealing only in facts and the above is a fact—the group left to its own devices would not have evolved Scientology but with wild *dramatizations* of the bank called "new ideas" would have wiped it out. Supporting this is the fact that Man has never before evolved workable mental technology and emphasizing it is the vicious technology he *did* evolve—psychiatry, psychology, surgery, shock treatment, whips, duress, punishment, etc., ad infinitum.

So realize that we have climbed out of the mud by whatever good luck and good sense, and *refuse* to sink back into it again. See that Seven, Eight, Nine and Ten above are ruthlessly followed and we will never be stopped. Relax them, get reasonable about it and we will perish.

So far, while keeping myself in complete communication with all suggestions, I have not failed on Seven, Eight, Nine and Ten in areas I could supervise closely. But it's not good enough for just myself and a few others to work at this.

Whenever this control as per Seven, Eight, Nine and Ten has been relaxed, the whole organizational area has failed. Witness Elizabeth, N.J.; Wichita; the early

organizations and groups. They crashed only because I no longer did Seven, Eight, Nine and Ten. Then, when they were all messed up, you saw the obvious "reasons" for failure. But ahead of that they ceased to deliver and *that* involved them in other reasons.

The common denominator of a group is the reactive bank. Thetans without banks have different responses. They only have their banks in common. They agree then only on bank principles. Person to person the bank is identical. So constructive ideas are *individual* and seldom get broad agreement in a human group. An individual must rise *above* an avid craving for agreement from a humanoid group to get anything decent done. The bank-agreement has been what has made Earth a Hell—and if you were looking for Hell and found Earth, it would certainly serve. War, famine, agony and disease has been the lot of Man. Right now the great governments of Earth have developed the means of frying every Man, Woman and Child on the planet. That is bank. That is the result of Collective-thought Agreement. The decent, pleasant things on this planet come from *individual* actions and ideas that have somehow gotten by the Group Idea. For that matter, look how we ourselves are attacked by "public opinion" media. Yet there is no more ethical group on this planet than ourselves.

Thus each one of us can rise above the domination of the bank and then, as a group of freed beings, achieve freedom and reason. It is only the aberrated group, the mob, that is destructive.

When you don't do Seven, Eight, Nine and Ten actively, you are working for the bank-dominated mob. For it will surely, surely (a) introduce incorrect technology and swear by it, (b) apply technology as incorrectly as possible, (c) open the door to any destructive idea, and (d) encourage incorrect application.

It's the bank that says the group is all and the individual nothing. It's the bank that says we must fail.

So just don't play that game. Do Seven, Eight, Nine and Ten and you will knock out of your road all the future thorns.

Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C. Auditor B afterwards told Instructor A that "It didn't work." Instructor A was weak on Three above and didn't really believe in Seven, Eight, Nine and Ten. So Instructor A told the Case Supervisor, "Process X didn't work on Preclear C." Now *this* strikes directly at each of One to Six above in Preclear C, Auditor B, Instructor A *and* the Case Supervisor. It opens the door to the introduction of "new technology" and to failure.

What happened here? Instructor A didn't jump down Auditor B's throat, that's all that happened. This is what he *should* have done: Grabbed the Auditor's Report and looked it over. When a higher executive on this case did so, she found what the Case Supervisor and the rest missed: that Process X *increased* Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Q'd and A'd with a cognition and abandoned Process X while it still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C. Auditor B's IQ on examination turned out to be about 75. Instructor A was found to have huge ideas of how you must never invalidate anyone, even a lunatic. The Case Supervisor was found to be "too busy with admin to have any time for actual cases."

All right, there's an all-too-typical example. The *Instructor* should have done Seven, Eight, Nine and Ten. This would have begun this way. Auditor B: "That Process X didn't work." Instructor A: "What exactly did *you* do wrong?" Instant attack. "Where's your Auditor's Report for the session? Good. Look here, you were getting a lot of TA when you stopped Process X. What did you do?" Then the pc wouldn't have come close to a spin and all four of these would have retained *their* certainty.

In a year, I had four instances in *one* small group where the correct process

recommended was reported not to have worked. But on review found that each one had (a) increased the TA, (b) had been abandoned, and (c) had been falsely reported as unworkable. Also, despite this abuse, in each of these four cases the recommended, correct process cracked the case. Yet they were reported as *not having worked!*

Similar examples exist in instruction and these are all the more deadly as every time instruction in correct technology is flubbed, then the resulting error, uncorrected in the auditor, is perpetuated on every pc that auditor audits thereafter. So Seven, Eight, Nine and Ten are even more important in a course than in supervision of cases.

Here's an example: A rave recommendation is given a graduating student "because he gets more TA on pcs than any other student on the course!" Figures of 435 TA divisions a session are reported. "Of course his Model Session is poor but it's just a knack he has" is also included in the recommendation. A careful review is undertaken because *nobody* at Levels O to IV is going to get that much TA on pcs. It is found that this student was never taught to read an E-Meter TA dial! And no Instructor observed his handling of a meter and it was not discovered that he "overcompensated" nervously, swinging the TA 2 or 3 divisions beyond where it needed to go to place the needle at "set." So everyone was about to throw away standard processes and Model Session because this one student "got such remarkable TA." They only read the reports and listened to the brags and never *looked* at this student. The pcs in actual fact were making slightly less than average gain, impeded by a rough Model Session and misworded processes. Thus, what was making the pcs win (actual Scientology) was hidden under a lot of departures and errors.

I recall one student who was squirreling on an Academy course and running a lot of offbeat whole track on other students after course hours. The Academy students were in a state of electrification on all these new experiences and weren't quickly brought under control, and the student himself never was given the works on Seven, Eight, Nine and Ten so they stuck. Subsequently, this student prevented another squirrel from being straightened out and his wife died of cancer resulting from physical abuse. A hard, tough instructor at that moment could have salvaged two squirrels and saved the life of a girl. But no, students had a right to do whatever they pleased.

Squirreling (going off into weird practices or altering Scientology) only comes about from noncomprehension. Usually the noncomprehension is not of Scientology but some earlier contact with an offbeat humanoid practice which in its turn was not understood.

When people can't get results from *what they think* is standard practice, they can be counted upon to squirrel to some degree. The most trouble in the past two years came from orgs where an executive in each *could not* assimilate straight Scientology. Under instruction in Scientology, they were unable to define terms or demonstrate examples of principles. And the orgs where they were got into plenty of trouble. And worse, it could not be straightened out easily because neither one of these people could or would duplicate instructions. Hence, a debacle resulted in two places, directly traced to failures of instruction earlier. So proper instruction is vital. The D of T and his Instructors and all Scientology Instructors must be merciless in getting Four, Seven, Eight, Nine and Ten into effective action. That one student, dumb and impossible though he may seem and of no use to anyone, may yet someday be the cause of untold upset because nobody was interested enough to make *sure* Scientology got home to him.

With what we know now, there is no student we enroll who cannot be properly trained. As an Instructor, one should be very alert to slow progress and should turn the sluggards inside out personally. No *system* will do it, only you or me with our sleeves rolled up can crack the back of bad studenting and we can only do it on an individual student, never on a whole class only. He's slow = something is awful wrong. Take *fast* action to correct it. Don't wait until next week. By then he's got other messes stuck to him. If you can't graduate them with their good sense appealed to and wisdom shining, graduate them in such a state of shock they'll have nightmares if they contemplate squirreling. Then experience will gradually bring about Three in them and they'll *know*

better than to chase butterflies when they should be auditing.

When somebody enrolls, consider he or she has joined up for the duration of the universe—never permit an “open-minded” approach. If they’re going to quit let them quit fast. If they enrolled, they’re aboard; and if they’re aboard, they’re here on the same terms as the rest of us—win or die in the attempt. Never let them be half-minded about being Scientologists. The finest organizations in history have been tough, dedicated organizations. Not one namby-pamby bunch of panty-waist dilettantes have ever made anything. It’s a tough universe. The social veneer makes it seem mild. But only the tigers survive—and even *they* have a hard time. We’ll survive because we are tough and are dedicated. When we *do* instruct somebody properly, he becomes more and more tiger. When we instruct half-mindedly and are afraid to offend, scared to enforce, we don’t make students into good Scientologists and that lets everybody down. When Mrs. Pattycake comes to us to be taught, turn that wandering doubt in her eye into a fixed, dedicated glare and she’ll win and we’ll all win. Humor her and we all die a little. The proper instruction attitude is “You’re here so you’re a Scientologist. Now we’re going to make you into an expert auditor no matter what happens. We’d rather have you dead than incapable.”

Fit that into the economics of the situation and lack of adequate time and you see the cross we have to bear.

But we won’t have to bear it forever. The bigger we get, the more economics and time we will have to do our job. And the only things which can prevent us from getting that big fast are areas in from One to Ten. Keep those in mind and we’ll be able to grow. Fast. And as we grow, our shackles will be less and less. Failing to keep One to Ten will make *us* grow less.

So the ogre which might eat us up is not the government or the High Priests. It’s our possible failure to retain and practice our technology.

An Instructor or Supervisor or Executive *must* challenge with ferocity instances of “unworkability.” They must uncover what *did* happen, what *was* run and what *was* done or not done.

If you have One and Two, you can only acquire Three for all by making sure of all the rest.

We’re not playing some minor game in Scientology. It isn’t cute or something to do for lack of something better.

The whole agonized future of this planet, every Man, Woman and Child on it, and your own destiny for the next endless trillions of years depend on what you do here and now with and in Scientology.

This is a deadly serious activity. And if we miss getting out of the trap now, we may never again have another chance.

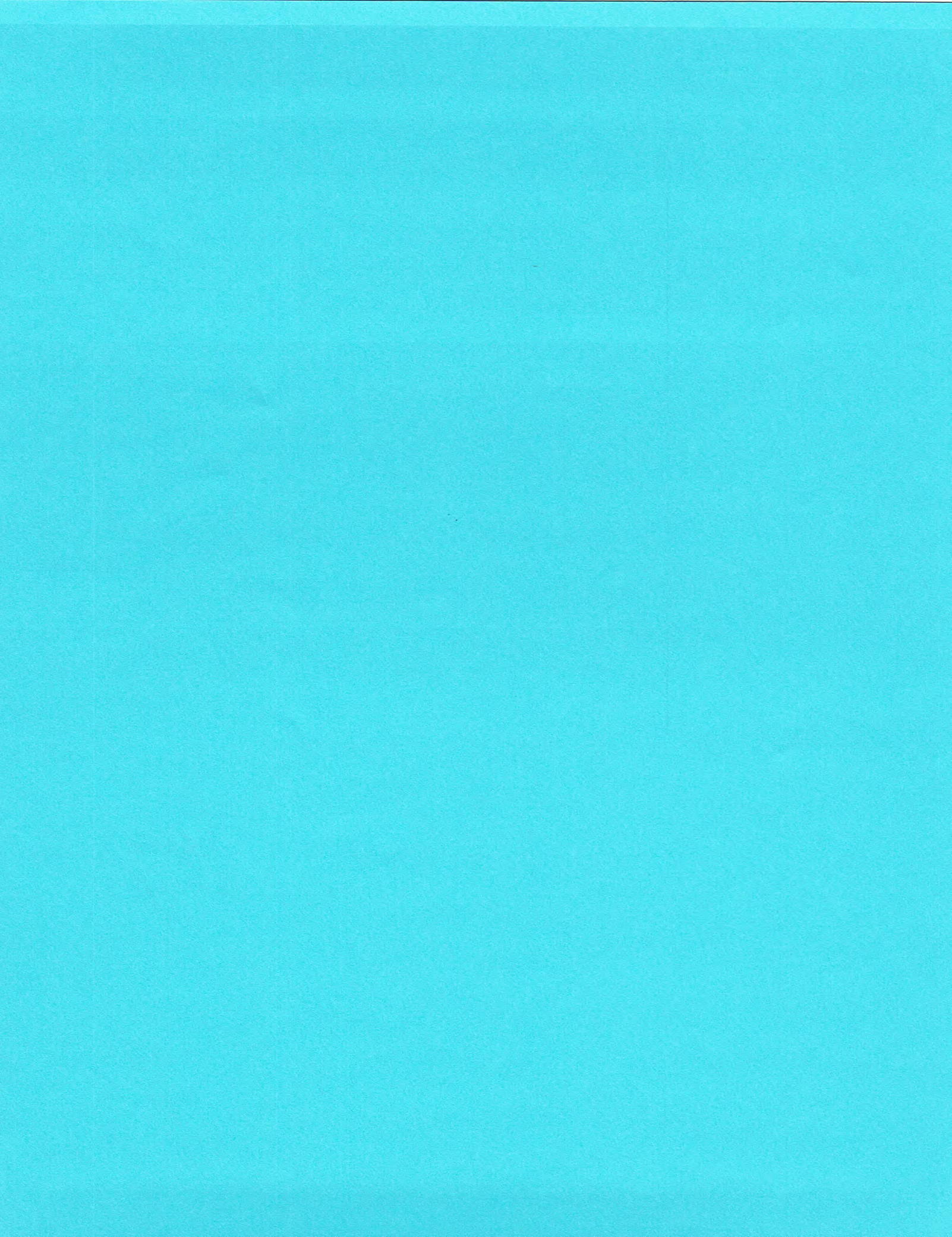
Remember, this is our first chance to do so in all the endless trillions of years of the past. Don’t muffle it now because it seems unpleasant or unsocial to do Seven, Eight, Nine and Ten.

Do them and we’ll win.

L. RON HUBBARD
Founder

Adopted as official
Church policy by
CHURCH OF SCIENTOLOGY
INTERNATIONAL

LRH:CSI:jw.rr.nt.ka.mes.rd.bk.gm
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Declaration of Gerald Armstrong

I, Gerald Armstrong, declare:

1. I have been advised by attorney Joseph A. Yanny that he has been sued by one or more Scientology entities, hereinafter referred to as "the organization," for inducing me to breach a settlement agreement I entered into with the organization in December 1986. I am making this declaration to show that this allegation is in every respect untrue.

2. I received a telephone call from Mr. Yanny to my answering machine on or about July 10, 1991. He left a message which simply said, "I need your help." I

(2)

called him back at which time he reiterated his request for my help and explained that because of organization machinations (which have been detailed in other declarations by other parties), Rick and Vicki Aznanon, plaintiffs and counter-defendants against the organization had been induced to fire their attorney, Ford Greene, and that Mr. Johnny had come into the case to ensure they had legal representation. Mr. Johnny also expressed during this conversation some personal concerns, which will remain private and confidential.

(2)

between Mr. Young and me.

3. I told Mr. Young at that time that I would help and that I would travel to Los Angeles on July 12. I asked him for five hundred dollars to cover my expenses and told him he could consider it as purchase of stock in the Herald Armstrong Corporation (TGAC). I also counseled Mr. Young at that time regarding his personal spiritual difficulties. (TGAC is a California Corporation in which, although it bears my name and I am its active officer,

(4)
I own no stock.)
4. I did travel to
Los Angeles, did stay at
Mr. Yanny's home, did
work in his office on
July 15 and 16, and did
write and execute a
declaration on July 16 giving
my knowledge of the
effect of the December 1986
group settlement agreements
on the ability of the
Czranone and other indivi-
duals victimized by the
organization to obtain
proper legal representation.
I also discussed with
Mr. Yanny literary and

(5)

artistic matters, areas of the law, or a copyright and trademark attorney, in which he has expertise. The majority of my time with Mr. Yonny concerned spiritual matters, an area in which I have expertise.

5. I refer this Court to my declarations of March 15, 1990 and December 25, 1990, and the exhibits thereto. These declarations detail the circumstances at the time of the December 1986 settlement and the many instances subsequently

6.
when I was attacked
or threatened by the
organization in violation
of the settlement agreements
these declarations make it
very clear that I consider
I have a right to counter
the organization's attacks,
to speak out against
its policy of "fair game"
and assaults on the
basic rights of individuals,
and to assist those
whom I would depend
on for protection against
the organization's legal
and extra-legal might
and antisocial acts.
It is therefore the org-

(7.)

organization itself which induced me, if I was induced by any human agency to do anything which the organization might consider a breach of the settlement agreement.

6. But more than a desire to protect myself or right the organization's unjust acts towards me, however, I helped Mr. Yanny for the simple reason that he asked. I will do the same for anyone. The organization is aware of this fact because it received my letter of

(8)

June 21, 1991, a copy of which will accompany this declaration as Exhibit 1, and acknowledged the letter's receipt in their letter of July 3, 1991, a copy of which will accompany this declaration as Exhibit 2. It is not only the right of all men to respond to requests for help, it is our essence. If I was induced, therefore, to help Mr. Yonny, or anyone else, it was our Creator who induced me. Mr. Yonny, unlike the organization, was not aware of my dedication to helping my fellow humans, did not know of my June

(9)
21, 1991 letter, so acted
in innocence.

7. I do not ask for
or expect a fee for my
help, although generally
& do not refuse whatever
is given me. I know
that I am sustained
completely by the Great
Coordinator Who sends to
me whomsoever He wants me
to help. I therefore can-
not be induced by money
or whatever anyone can
offer me.

I declare under the
pain and penalty of perjury
under the laws of the
State of California that
the foregoing is true and

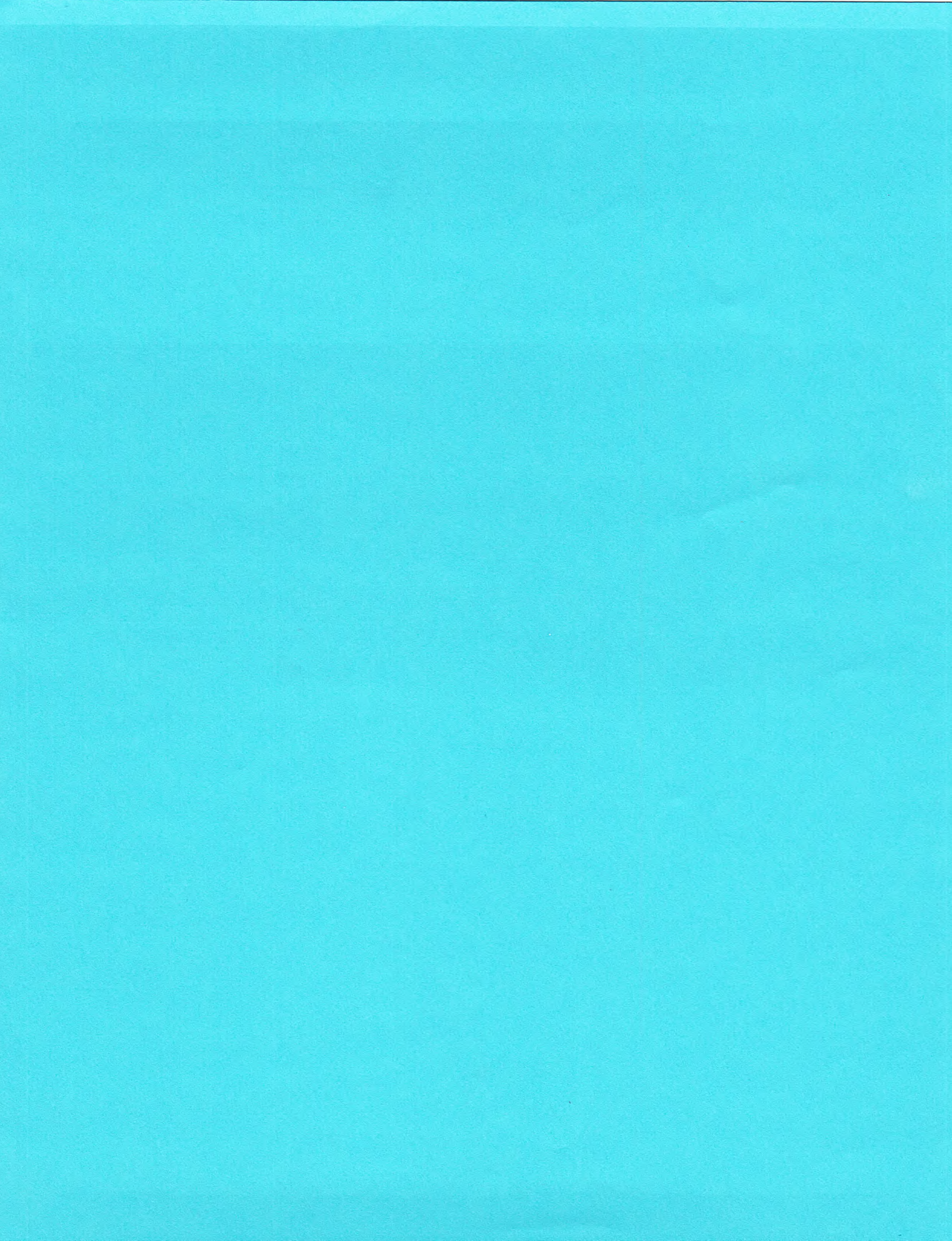
(10)

correct.

Executed this 19th day
of July at New York, New
York.

A large, stylized handwritten signature in cursive script, appearing to read 'G. Armstrong', written over a horizontal line.

Gerald Armstrong



June 21, 1991

Eric M. Lieberman, Esq.

Rabinowitz, Boudin, etc.

740 Broadway, Fifth floor

New York, NY 10003

Via Federal Express

Dear Mr. Lieberman:

I received a call yesterday from Malcolm Kothling, the plaintiff in a defamation case against the organization in South Africa. He asked me to testify at the trial in early August.

(2)

After listening to his story and his understanding of organization and philosophy and practises I agreed. I said, however, that I would first attempt to bring about a peaceful resolution of the Sciencology conflict. Hence I'm writing you.

You will receive a photocopy of this letter because the original of my significant holographs are the property of a third party corporation by

(3)

contract. I will, nevertheless, sign the photocopy, not so much because you or the organization representatives might doubt that I am the writer, but to add fifteen dollars to the value of your archive.

(Wol)

And all of that is just another way of saying that serious matters are nothing to lose a sense of humor over.

I am certain that the Nothing matter

(4)

can be resolved easily with the following organizational actions:

1. A sincere public apology for its "declare" and other antisocial acts.
2. A sincere, public and complete repudiation of "fair" game, philosophy of attack, vengeance and hatred, and elimination from Scientology literature of all policies advocating such philosophy.
3. Monetary settlement.

Mr. Nothling says he has no hope that the organization would do

(5)

any of 1-3; and I recognize that it has exhibited no sign of rethinking its antisocial philosophy and practices. I also recognize that someday it will, and I do what I do because I believe it can be without, and not compelled by, a great human tragedy.

Thus far the organization has attempted to solve its problems with aggrieved individuals with mere monetary settlements and the occasional insin-

(6.)

ere announcement; e.g.,

(Total)

Hubbard's famous elimination of the term "fair game," because it "causes bad PR," or the more recent blaming of the GO for all things bad and bastardly.

And so the organization has brought upon itself more problems and made more aggrieved individuals who seek sincerity but end up taking insincerity and money.

Because I will go wherever my help is needed for I will continue until the

⑦
organization sincerely den-
ounces "fair" game" in
all its forms, or kills
me. It should be under-
stood that I have many
things to do in my work,
far more important than
the application of ethics
to the organization of Sci-
entology. I do this
because it is asked of
me by those aggrieved.

When there are no longer
any aggrieved asking for my
help I will do something
else. Clearly there are
others aggrieved by other
organizations or nations who

can use my help. They
simply have not asked
for it. It may be
that the Scientology issue
must be resolved in my
life before I am called
to help the others. I
am not, and I'm sure
you're also not, unaware
that the organization has
used my willingness to
respond to requests for
my help to entrap me
and attack me. The
only observable effect of
the organization's ops and
web of deceit has been
an increasing willingness

to help those likewise
aggrieved by them.

I truly believe that
the organization's problems
can be easily eliminated.
It can only be done phil-
osophically; and since
its philosophy contains
within it the philosophical
idea that its philosophy
cannot be changed, it
continues to appear that
nothing can be done.

That fact does not make
a philosophic shift
difficult, it simply
means that it's a

pretty silly ^(10.) white sophy.

Hubbard didn't have any original ideas just because there are ~~or~~ no original ideas. There are only two ideas and Hubbard chose the least effective and most boring of the two; the same idea which prevails in society. He wasn't worse than everyone else; he was the same. Scientology, by espousing the same idea as Hubbard and everyone else is ineffective and boring.

The real opposition is to Scientology's insistence

⑪
that it is a religion. It isn't. It could be, but it isn't. And it isn't no matter what any government says it is, or any court or any lawyer.

Almost the last people you'd want determining what is or is not a religion are judges and lawyers, since their profession depends on conflict, which within a religion cannot exist.

Among all human activities there is only one which is religious — forgiveness. And that,

technically, and in every sense, is the recognition that what needs to be forgiven didn't happen. It is somewhat difficult, of course, for the organization, which uses people's posts against them, to understand this simple fact.

I am certain that Hubbard caught a glimmer of this understanding, but did not triumph over his fear so chose instead of forgiveness, condemnation. There is nothing within that

(13)

choice which threatens
reality, or for which
Hubbard should be condemned.
It is merely not religion.

All of the things
the organization does can
be done by non-religious
organizations or individuals.
But forgiveness can only be
done by the religious.
Scientology, by publishing
and defending its policy
of unforgiveness; i.e., "fair
game," "attack the attacker,"
SP declares, sec checks,
lower conditions, etc., etc.,
is not to be condemned;

it is to be forgiven; but
it is not a religion.

A church's only function
is forgiveness and sanctuary.
Since Scientology collects the
facts of its members' past,
for control, or any purpose,
it is not a church. The
lawyers and courts may
call it a church, but
it is like any non-church
organization; e.g., KGB,
the republican party, etc.

A church to be a church
cannot maintain a cause
of action. Others, carrying
out their purpose, might

(15)

choose to defend it, but
a church, to be a
church, would not
defend itself. Of course,
an organization with a
stated senior policy that
the best defense is attack,
cannot be a church.

The world would
welcome Scientology's doing
something effective, yet
condemnation, attack and
hatred are without effect,
and so the world continues
to wait. And the
Scientists continue the
boredom of unforgiving

(16)

lives, and the lawyers
and the few in control
get rich and stay bored.

And yes there are un-
forgiving and bored on
both sides. But the
forgiving are on no side.
And I go where I'm asked
to help. You haven't
asked but I hope this
helps anyway.

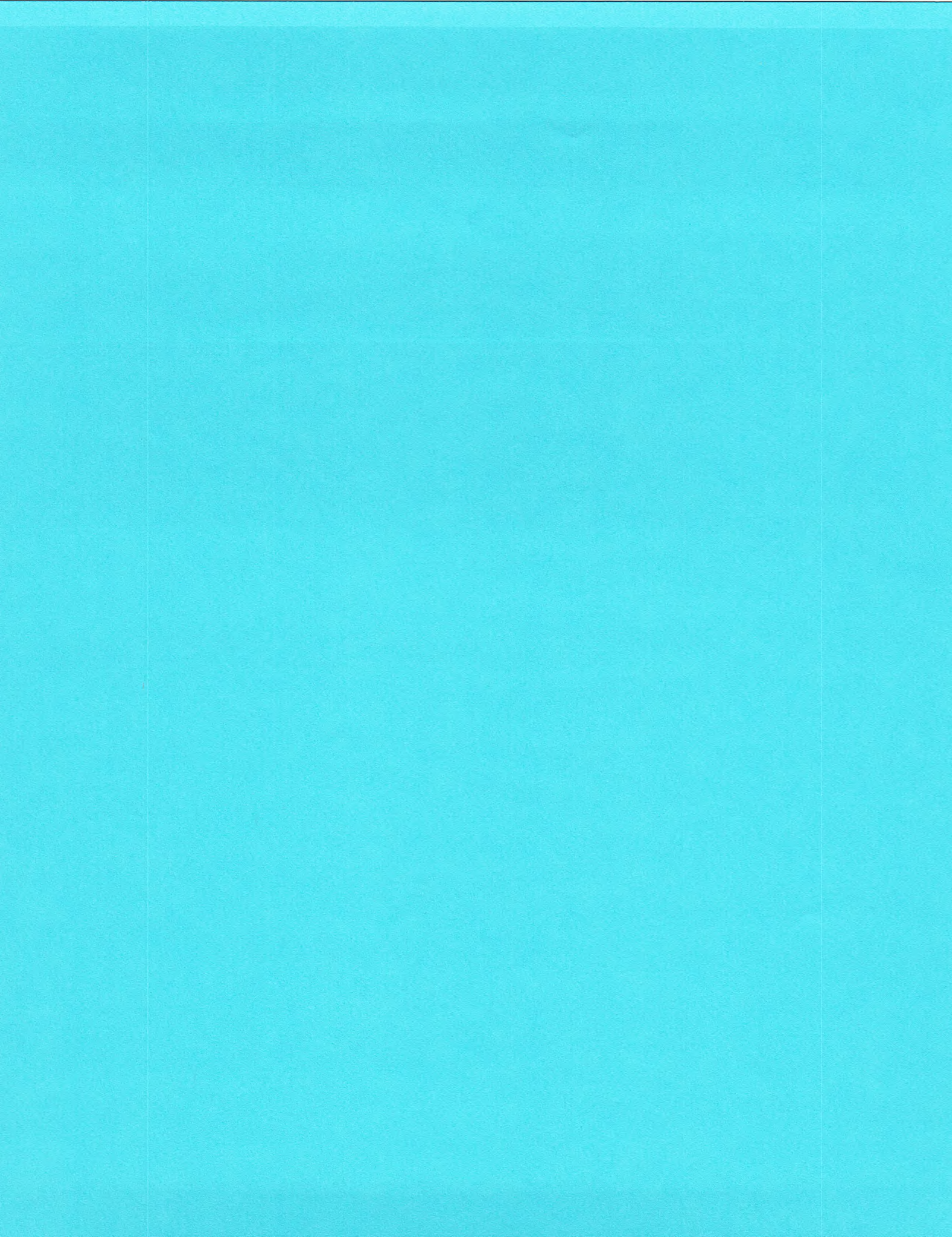
Mr. Rothling will call
me in about a week.
I'll be reachable until
then at (604) 795-5852.

(17.)

I believe you understand
whence I come, and I
believe someone can do
something.

Very truly yours,

A handwritten signature in cursive script, appearing to be "G. P. ...". The signature is written in dark ink and is quite stylized, with a large, sweeping flourish that extends to the right and then loops back under the name.



SUPERIOR COURT OF CALIFORNIA , COUNTY OF LOS ANGELES

Date: July 29, 1994

Honorable DIANE WAYNE , Judge
NONE , Deputy Sheriff

I.R. MATTHEWS-DOTY , Deputy Clerk
NONE , E.R.M.

BC052395

(Parties and Counsel checked if present)

CHURCH OF SCIENTOLOGY INTERNATIONAL,
ETC. , ET AL

Counsel For
Plaintiff

vs

no appearances

GERALD ARMSTRONG, ET AL

Counsel For
Defendant

NATURE OF PROCEEDINGS:

RECEIVED

RULING ON MATTER TAKEN UNDER SUBMISSION JULY 28, 1994

AUG 03 1994

HUB LAW OFFICES

The Court, on 7-28-94, having taken plaintiff's OSC re contempt under submission now rules as follows on the matter submitted:

OSC for Contempt: Deny

This court finds that there was a valid order issued on May 28, 1992 (hereinafter referred to as the "Order") pursuant to the opinion of the Court of Appeals, Second Appellate District, May 16, 1994. Pursuant to stipulation the defendant was properly served with the order and had the ability to comply with the order.

The request for contempt concerns three areas of activity alleged to have been engaged in by the Respondent; (1) the Aznaran, litigation, (2) the Wollersheim litigation; and (3) the Roberts litigation. This court finds that Moving Party had not demonstrated beyond a reasonable doubt that the Responding Party has violated the Order.

1. The Aznaran Litigation

Moving party argues that based on deposition testimony of Respondent (Ex. 14), he has violated the Order by assisting in a lawsuit against the Church of Scientology prosecuted by the Aznarans. In that testimony taken on October 8, 1992 Respondent indicates that he had conversations with the Aznarans regarding their case after the date of the Order.

However, no where is it suggested that any of those conversations were for the purposes of "assisting" in their claims. And, it appears that any such conversation could have been associated with his ministerial duties as a paralegal in the office of his employer. It should be noted that the Order specifically permits Respondent to engage in such employment and does not "wall" him off from all such litigation.

SUPERIOR COURT OF CALIFORNIA , COUNTY OF LOS ANGELES

Date: July 29, 1994

Honorable	DIANE WAYNE	, Judge	I.R. MATTHEWS-DOTY	, Deputy Clerk
#2b	NONE	, Deputy Sheriff	NONE	, E.R.M.

BC052395

(Parties and Counsel checked if present)

CHURCH OF SCIENTOLOGY INTERNATIONAL,
ETC., ET ALCounsel For
Plaintiff

VS

no appearances

GERALD ARMSTRONG, ET AL

Counsel For
Defendant**NATURE OF PROCEEDINGS:**

Laurie Bartilson, an attorney for Moving Party, also testified that in July 1992 she received a telephone call from Respondent in relation to a Change of Venue order in the Aznaran litigation. She testified that during that conversation Respondent indicated that he was assisting the Aznarans in the litigation. However, court documents conclusively demonstrate that the venue order was not granted until August 28, 1992 suggesting that her recollection of the conversation was flawed.

2. The Wollersheim Litigation

Moving party argues that the affidavit submitted in the Wollersheim litigation violated the Order. Ex. 19. Clearly it would be impermissible for Respondent to have participated in that litigation if Wollersheim had been the prosecuting party. However, in the litigation in which the affidavit was used, the Church of Scientology was the plaintiff and Wollersheim was the defendant. This did not violated the prohibition of assisting in a claim "against" the church.

3. The Roberts Litigation

As demonstrated by Ex. 11 and 12 Respondent participated in the Roberts litigation to the extent that he executed two proofs of service in that matter. Such conduct was ministerial in nature and does not violate the prohibition against assisting in litigation.

Moving party also suggests that the Order was violated by conversations Respondent had with Roberts regarding his case. Ex. 8 and the deposition of October 8, 1992. However, it appears that those conversations took place prior to the Order.

And finally, when read in its totality, the letter of December 22, 1992 (Ex.9) does not amount to activity which "assists" in litigation on behalf of Roberts.

SUPERIOR COURT OF CALIFORNIA , COUNTY OF LOS ANGELES

Date: July 29, 1994

Honorable DIANE WAYNE

, Judge

I.R. MATTHEWS-DOTY

, Deputy Clerk

#2c NONE

, Deputy Sheriff

NONE

, E.R.M.

BC052395

(Parties and Counsel checked if present)

CHURCH OF SCIENTOLOGY INTERNATIONAL,
ETC., ET AL

Counsel For

Plaintiff

VS

no appearances

Counsel For

Defendant

GERALD ARMSTRONG, ET AL

NATURE OF PROCEEDINGS:

The OSC and the Citee, Gerald Armstrong, are discharged.

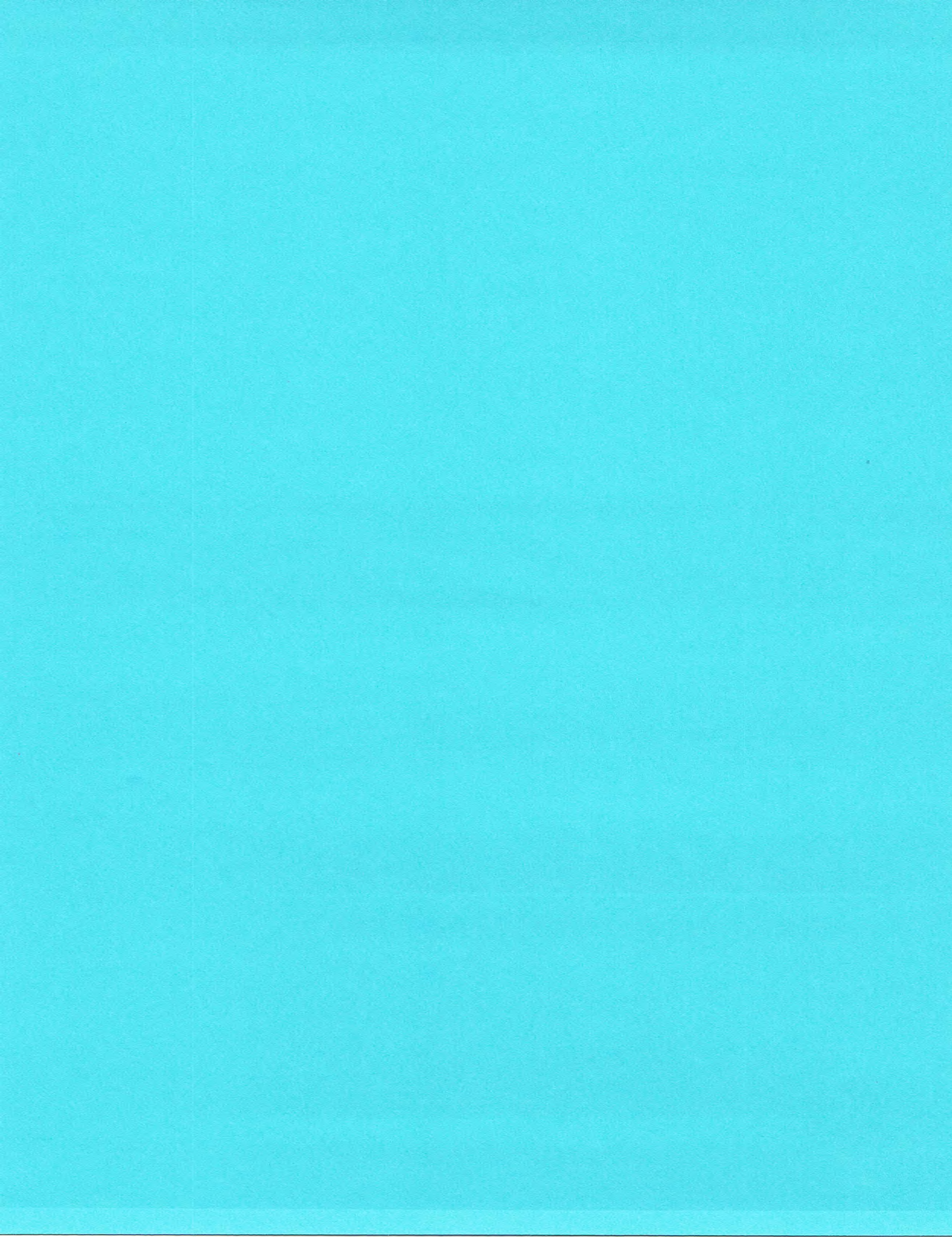
A copy of this minute order is sent to counsel appearing 7-28-94 via U.S. Mail addressed as follows:

MICHAEL L. HERTZBERG, ESQ.
740 BROADWAY
5TH FLOOR
NEW YORK CITY, N.Y.
10003

ANDREW H. WILSON, ESQ.
235 MONTGOMERY STREET
STE. 450
SAN FRANCISCO, CALIF.
94104

LAURIE J. BARTILSON, ESQ.
6255 SUNSET BLVD.
STE. 2000
HOLLYWOOD, CALIF.
90028

FORD GREENE, ESQ.
711 SIR FRANCIS DRAKE BLVD.
SAN ANSELMO, CALIF.
94960



HCO BULLETIN OF 1 OCTOBER 1969

SECRET

WHY THETANS MOCK UP

This question has been the most plaguing one in Dianetics and Scientology.

The ONLY way a thetan ever gets in trouble, the ONLY way he can get trapped or become part of a cluster is by mocking up and making pictures of bad experiences.

And why record all bad experiences? This too is not good sense.

One can explain it by a yearning for event, by havingness and other ways but these do not factually lead to a total solution.

The real reason stems from a characteristic of a thetan. He never totally gives up.

There is, seemingly, a streak of resistance or resentment that makes a thetan wish to persist in the same place. If he cannot, he will do so covertly.

All power comes from the ability to occupy a point. The base that separates two terminals must be firm or there will be no exchange of energy.

The effort to weaken a thetan is to make him relinquish his point in space. Covertly or overtly a thetan seeks to assert his position in space.

If he cannot do so overtly, he does so covertly.

When a thetan is moved unwillingly from a point or position he even then refuses to give up that point but MOCKS IT UP. He also mocks up the events of his departure as a part of the action of mocking up the point he is leaving. This, unwittingly, gives him a picture, an engram.

Now let us see if this theory holds true in practice.

A. Just ahead of any engram there must be an effort to retain a position and there must be a point or location being mocked up.

This is true. You can blow an engram without running it by spotting its first point in space and time. In a secondary, "where did you first hear of the loss" is a vital question.

700575

B. In a contact assist getting a person to touch again the point where he was hurt with what was hurt will blow the engram.

C. Getting a person to locate areas (locations) that are not safe produces blows of engrams without running them.

D. Exact and accurate dating sometimes blows an engram. Those times when it does not it should blow when the location is exactly spotted.

E. Implants and traps were done mainly to keep thetans out of an area. The thetan, resenting and resisting mocks up the place anyway and so implants himself.

A thetan too easily substitutes a mock up for a point in the real universe.

One could also say that a thetan, by mocking up, warns himself against certain points in space or areas in the physical universe.

Anxiety is solely not being able to be certain places and not where one is either.

Making people leave is the most unpopular action unless one also frees them to be anywhere.

Transferring people is a degrading thing to do to them.

Jail denies a thetan all spaces except where he has been placed and note that thetans are made very miserable in jail. Jailing is a sure way to confirm criminals and also to make them crazy as well.

Any thetan, stuck in an engram, is asserting the effort to be at the point where he was hit at the beginning of that engram.

An engram therefore is a refusal to leave a place at which force was exerted to drive one away.

Reversely, one can refuse to be held at a place where one does not wish to be but this is a negation of a place, a not-is of it and its time.

Power of choice over where one is and where one is not is thus a key to engrams.

Finally - a thetan mocks up because he covertly refuses to abandon a location under duress and not-ises the place where he does not wish to be but must.

Using these facts one can blow engrams without running them.

Some sample questions:

What point (location) is unsafe?

What location could you have held absolutely?

Where did you first get an intimation of danger?

What place would you rather not be in?

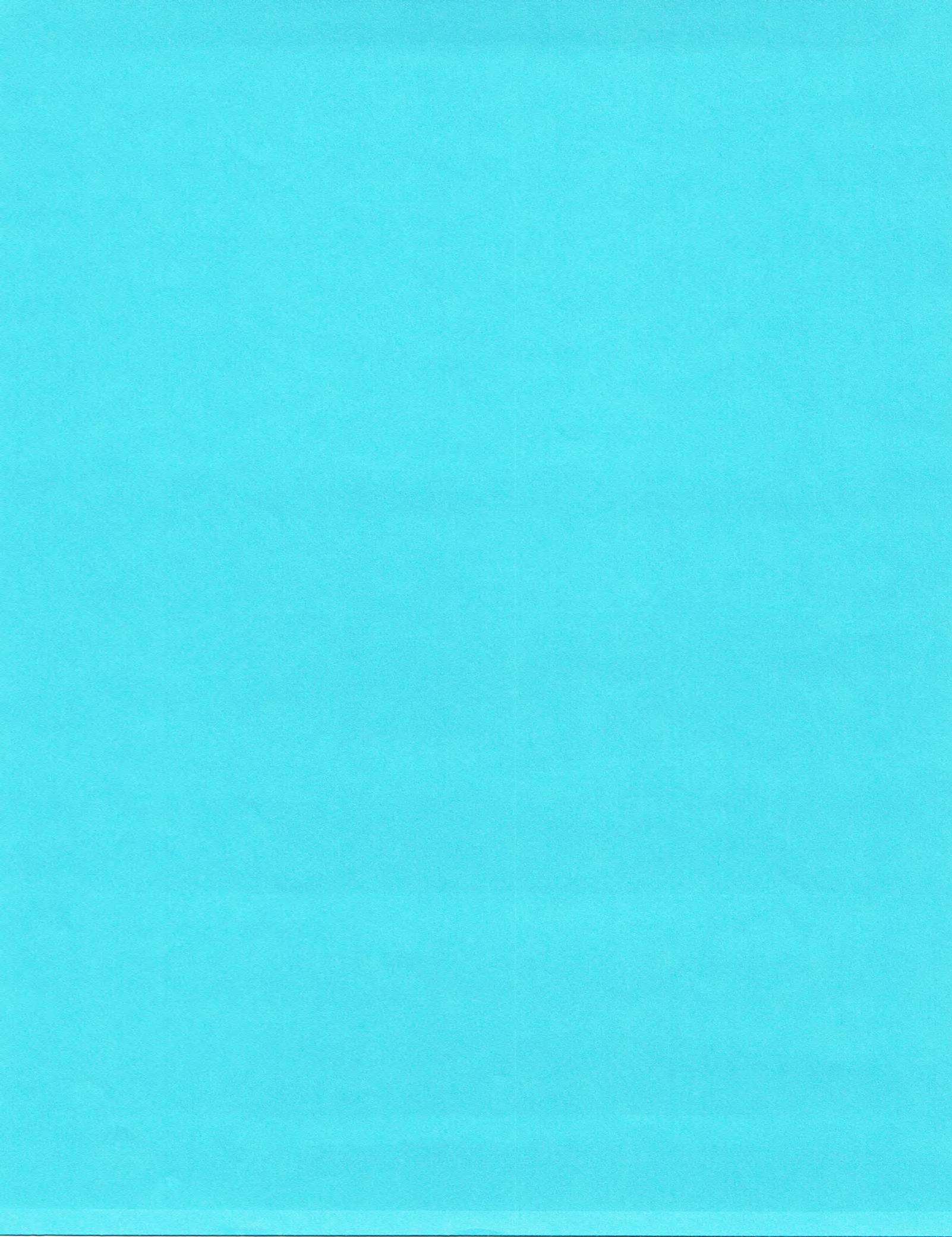
What effort would it take to hold (that) (a) location?

Working with this you will see a door open to a higher level than Dianetic R3R. But realize that it is only for a high level thetan.

This is the road to returned personal power in the physical universe.

L. RON HUBBARD
FOUNDER

LRF:rs
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San Francisco Chronicle

BAY AREA

AND CALIFORNIA

MONDAY, JANUARY 16, 1995

5 Who Share The Legacy Of Rev. King

*By Nanette Asimov
Chronicle Staff Writer*

"Oppressed people cannot remain oppressed forever," wrote the Rev. Martin Luther King Jr., who conveyed in just six words the pain and hope of millions.

King, the century's most eloquent and effective voice for justice in America, would have been 66 years old yesterday had an assassin's bullet not struck him down on April 4, 1968.

More than a quarter-century later, oppression persists in the form of rising poverty rates among children, joblessness and epidemic drug abuse. These ills disproportionately strike blacks, who are the only American ethnic group to have been subjected to centuries of slavery and denied basic civil rights for generations.

But black people are also leaders in industry, law, commerce, education, politics, medicine, the arts and social service in numbers not seen before King inspired a national revolution in attitude and passage of anti-discrimination laws.

Influenced by great thinkers from Dante to Thoreau to Gandhi, King in turn influenced countless others of all backgrounds.